

**Moses Unveiled;**  
*Or,*  
**THOSE FIGURES**  
**WHICH SERVED UNTO**  
*the pattern and shadow of heavenly*  
*things, pointing out the Messiah*  
**CHRIST IESVS, briefly**  
**explained.**

*Whereunto is added the Harmony of*  
*all the Prophets, breathing with one*  
*mouth, the Mystery of his Comming,*  
*and of that Redemption which by his*  
*Death he was to accomplish.*

**To confirm the CHRISTIAN, and con-**  
**vince the JEW; very profitable and**  
**full of comfort.**

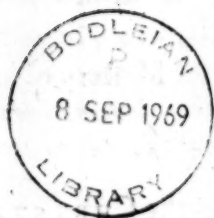
**By WILLIAM GVILD Minister of Gods**  
**WORD at King-Edward in Scotland.**

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**Heb. 10. 1.**  
*For the Law had the shadow of good things to come; and*  
*not the very image of the things themselves.*

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**DONDON,**  
**Printed by F. L. for P. C. 1658.**







TO  
THE RIGHT  
REVEREND, MOST  
GRAVE, LEARNED, AND  
worthy Prelate, and Father in  
God, *My Lord Bishop of*  
WINCHESTER.

[\*\*]



*S in the Creation  
darkness went before  
light, or as the daw-  
ning precedes the  
brigtnefs of the day, and as Ioseph  
obfcurely at firft behaved himfelf  
unto his Brethren, and Moses*

*A 3*

*covered*

## The Epistle

covered with a veil stood before the people: Even so (right Reverend) in the detection of the glorious work of mans Redemption, mystical promises went before mercifull performance, dark shadows were the fore-runners of that bright substance, obscure types were harbingers to that glorious Anty-type the Messiah, who was coming after, and Levi's Law with its figurative and veiled Ceremonies, was the vive resemblance, painting and pointing out that clear Lampe and Lamb of God, the expresse Image and ingraven Character of the Father: So that as folded in swadling clouts, and lying in a Crib, he was seen and shewn

## Dedicatory.

shewn unto the Wise-men that came from the East; so involved in typical Ordinances, and lurking under shadowish signs, he was offered and exhibited unto the Jews that saw his day but a far off; the eclipsed and dimme light of the Moon (as it were) as yet only glimmering, or the twinkling brightnesse of starry Lamps, as yet only dazedly glistening: Untill the true Phosphorus, that glorious Sun himself did arise in the Horizon of our Humanity, dispersing the beams of his bounty, and manifesting himself to be that only light of the World, promised to them that sit in the Region of darknesse, for comfort and

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illumination, and to the joy of all in Heaven and Earth, the Lamb himself only opening that sealed Book, and unfolding the truth of former hid Mysteries,

Then that Ladder of Heaven, and Leader to Glory, was more brightly seen, than Jacob saw the same formerly in a Dream: Then that true Tree of Life planted in the earth of our nature, was plainly viewed without the limits of that heavenly Paradise: Then that heavenly Manna which the Father gave from above, most abundantly offered it self, unto the refreshment of all hungry Israelites. And that blessed Rock from City to City, and place to place  
fol-

## Dedictory.

following them, most clearly gush'd out the comfortable Waters of Life, for every one to drink, and never to thirst after. Then the true curing Serpent was graciously re-erected on high for all men to behold with the eye of Faith, and then all the Mosaical Sacrifices, and Rudimental Rites, which like the Baptist pointed out CHRIST JESVS to be that Lamb of God that takes away the Sinnes of the World, unfolded themselves in their former dark shadowish signification, and while they remained in vigour, albeit (like Zacharie before his Sonnes birth) they were dumb and obscure signers, yet ceasing, and in their departure  
( the

## The Epistle

( the substantial body filling up the room ) with their eternal farewell, opening their mouth, as it were, they said that which before they signed, and gave a hearty congratulation and welcome to their accomplishing veritie, as night gives place to day; Levi thus yielding to a more excellent High Priest; and Hagar the Bond. woman, unto her free Dame Sarah:

Herein how Evangelical light hath discovered the meaning of Legal obscuritie; and how AARONS Bells sounded never but Christ Jesus and him crucified; nor his silver Trumpets, but the joyfull Jubile of Soules freedome; his many Sacrifices pointing out that

## Dedicatory.

that one all-sufficient: And how the successive diversity of types of sundry things, places, persons, and actions, &c. from time to time couchedly involved, and cunningly conveyed the blessed mystery and deep secret of the abyſſe of unsearchable love to mankind, and extenſe of mercy paſt comprehending, as by ſecret Water-spouts from poſterity to poſterity for continuance of the vigorous hope of the faithfull; who with Simeon longed to ſee the ſalvation of the Lord. Herein, I ſay, the pains that I have taken, is briefly (for the eaſe of the Reader) to point only (as it were) at the ſame in order as they occur in Scripture, joyning

## The Epistle

ning with succinct brevity to avoid tediousness, as great plainness and perspicuity as I could, to avoid  
\* Mark. \* obscureness. And comparing some things for conveniency of ease only (which prettily may be so compared) wherein I acknowledge in the purpose of the Holy Ghost a typical resemblance ever, of any answerable Verity is not to be sought. And keeping still in all (I hope) the Analogie of Faith, as the right measure of the Temple, the pattern on the Mount, and just Ballance of the Sanctuary.

This Treatise then (Right reverend and most worthy Prelate) as a testimony of my most indeared affection, I have dedicate to your  
Lord-



## Dedicatory.

Lordship, and shrowded the same under the wings of your Learned patrociny, by experience having in my own person found (especially at your Lordships late beeing in Scotland) yet more than curteous regard, and most kind respectiveness ever usual by your Lordship towards all, but chiefly towards those who are Fellow-labourers in the Sacred dispensation of that holy mystery with you: Whereby not only I, but the hearts of many with me, who had that happy occasion of your Lordships acquaintance, are so warmed (though under a cold Climate) and inflamed with the reverend memory of your Lordships humanity, and  
other

## The Epistle

other singular holy vertues, and rare gifts, wherewith your good **GOD** hath indued you; and which as a strong chain hath linked so that singular regard of your Prince unto you, as that sooner, I perswade my self, their bodies shall begin to resolve into ashes, than that fire of affection in their conquered and captived hearts shall cease to be vigorous and burn.

As some sparkles then, (my Lord) hereof for my part, tending and bursting forth towards the place of your Lordships residence, receive these succinct Lucubrations, consecrate to your Lordships Name: subjected to  
your

## Dedictory:

your Censure, and to be disposed  
as your Lordship shall think fit  
thereof. Of whose most gentle and  
gracious acceptance, as I rest assured:  
So, as for others, I hope, Christian love,  
and charitable affection shall be my Censurer of all,  
regarding chiefly my honest aim herein.  
And where others are inabled to  
do better, or to amend my Labours,  
beseeching the Lord to inable them  
more & more, and to enlighten my  
mind with them, that mine eyes  
being anointed with the eye-salve  
of his Spirit, with David I may  
know the secrets of his Law, and  
that neither I may envy their  
rich gift with an evile eye, nor yet  
despise my own poor mite with a  
wicked

## The Epistle, &c:

wicked heart: but indeavouing to gain something with my small Talent unto my bountifull Master, I may not incur, neither the bitter reproof, nor deserved judgement of an evil or unprofitable servant at his hands. Beseeching which God to thrust out many faithfull Laborers into his Harvest, and to continue your Lordship in a long and happy life, with a successfull blessing upon your Lordships government and travels, to the comfort and edification of his Church, rests

Your Lordships in all hearty & most affectionate duty in Christ,

William Guild.



# MOSES VN-VEILED

## 1. THE TREE OF LIFE,

Gen. 2. 9.

*The Congruity.*

I **A**S it was called the Tree of Life.

2. It was in the midst of the Garden.

3. It was in the earthly Paradise planted.

4. Adam in his standing might eat of the Tree of Life (as of all all other trees, saving that one which was forbidden,) Gen. 2. 16.

*So Christ is that true Tree of Life, giving the fruit and juice both of grace & glory, Joh. 15. 1*

*So Christ is to be found in the midst of his Church, Mat. 18. 20.*

*So Christ is in the heavenly placed, Mar. 16. 19.*

*So shall the godly that persevere, eat of that true Tree of Life promised, Rev. 2. 7.*

B

5. Sin

## Moses Unveiled.

5. Sin exiled man out of the earthly Paradise, from the fruition of the one; *Gen. 3. 24.*

6. Adam condemned once to be expelled from the same, got no regrefs, *Gen. 3. 24.*

7. The Lord only planted the one, making it to grow out of the earth.

*So sin doth out of the heavenly, from the fruition of the other, Joh. 15. 6.*

*So neither man in judgment once debarred from Heaven and Christ, shall have no recovery, Mat. 25. 41.*

*So also did he the other in the earth of our humanity, Io. 1. 14. who did increase in wisdom, stature, & favour both with God and Man, Luk. 2. 52.*

### The Disparitie.

1. **T**hat Tree of Life endured but for a time: but our Tree of Life endureth forever, *Heb. 7. 24.* Secondly it could not restore life again to Adam, being only the Sacrament of the Covenant of life in case of perseverance: but our Tree of Life Christ Iesus restoreth life lost, to his own chosen

## Moses Unveiled.

3

chosen; yea a better life than *Adams* in *Paradise*. And since he is the end of the Law to them that beleeve, *Rom. 10.* he now becomes to us by the Covenant of Grace, the true Tree of Life, performing that, which that of works could not attain unto, by reason of mans fall.

2. *Adam*, *Rom. 5. 14.*

1. **A** Dam, man,   
red earth, or  
bloudie.

So was Christ Man  
in his Incarnation, and  
bloody in his Passion,  
*Mat: 1. & 27.*

2. *Adam*, Man,  
without Womens  
bearing, and so  
without a Mother.

So Christ, Man, with-  
out mans begetting, and  
so without a Father, *Mat.*  
*1. 20.*

3. *Adams* Father  
only God, *Gen. 2. 7.*

So likewise Christ,  
*John 8. 16.*

4. *Adam* made  
Lord over the crea-  
tures, and heir of the  
outward bounds of  
the earth.

So is Christ that truly,  
*Psal. 2.*

5. *Adam* was appointed to dresse the Garden and keep it, *Gen. 2. 16.*

*So Christ to sanctifie and save his Church, 1. Cor. 1. 30.*

6. *Adam* was sent out of Paradise, for his sin committed, to endure painfull labours, *Gen. 3. 23.* but unwillingly.

*So was Christ sent from the Heavens for our sins imputed, to endure painfull sufferings, Isai. 53. yet most willingly.*

7. Thornes were made a curse to the one, *Gen. 3. 17.*

*So were they made a crown to the other, Mat. 27. 29.*

8. The sweat of the brow was in labour imposed on the one, *Gen. 3. 19.*

*So the sweat of blood in agony was imposed on the other, Luke 22. 44.*

9. *Adam* sleeping, *Evah* was formed, *Gen. 2. 21.*

*So Christ dying on the Crosse, his Church was framed.*

10. *Adam* gives to his, that which is his own, by generation, *Gen. 5. 3.*

*So Christ doth to his, that which is his own, by Regeneration, Rom. 1. 17. Gal. 2. 17.*

11. We



11. We have born already here the image of the earthly.

*So, shall we bear the Image of the heavenly,*  
1 Cor. 15. 49.

12. *Adam* created to the Image of God, Gen. 1. 27.

*So Christ incarnate, the ingraven Character of his Father, Col. 1. 15. Heb. 1. 3.*

13. *Adam* was King, Priest, & Prophet, in his Family.

*So is Christ the same in his Church and Family of the faithfull, Revel. 15. Rom. 3. Heb. 9. 13.*

14. *Adam* had Cain, and Abel in his house, Gen. 4.

*So hath Christ Elect, and Reprobates, true worshippers and Hypocrites in his visible Church, Mar. 13. 24.*

15. *Adam* had perfect wisdom and knowledg, as may be seen in naming of all the creatures, Gen. 2. 19.

*So in Christ dwelleth the full treasure of both, Col. 2. 3.*

16. Likewise as by the offence of the one, the fault came on all men to condemnation, & many were made sinners.

*So by the justifying of the other, the benefit abounded toward all men, to the justification of life; so that by his obedience, shall many be made righteous, Rom. 5. 18. that as*  
fin

*sin had reigned unto death; so might grace also reign by righteousness unto eternal life, through Iesus Christ our Lord.*

*The Disparitie.*

**B**Vt yet the gift is not so, as is the offence: for if through the offence of *Adam* many be dead; much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many. Neither is the gift so, as that which entred in by one that sinned, For the fault came of one offence unto condemnation: but the gift is of many offences unto justification. For if by the offence of one, death reigned through one; much more shall they which receive that abundance of grace, & gift of that righteousness, reign in life through one, that is, Iesus Christ, *Ro. 5. 15, 16, 17.* Likewise the first man was of the earth, earthly, & natural; but the second man is the Lord from heaven, heavenly and spiritual, *1 Cor. 15. 47.* & as is the earthly, such are they that are earthly, and as is the heavenly, such are they that are heavenly, *v. 48.* Also the first man *Adam* was

was made a living soul, but the last *Adam* was made a quickning Spirit, *1 Cor. 15. 45.*

3. *Abel*, Gen. 4.

1. **A**BEL or *Habel*, mourning or vanity.

2. *Abel* offered an acceptable sacrifice unto the Lord, *Heb. 11. Gen. 4. 4.*

3. *Abel* was a Shepherd, *Gen. 4. 2.*

4. *Abel* was slain by his brother *Cain* in the field innocently, after he had spoken to him, *Gen. 4. 8.*

5. After *Abel's* death till *Seth* and *Enosh*, true worship & Religion by *Cain's* seed was long time suppressed, *Gen. 4. 26.*

Such was the life of *Christ*, a mourning for our vanity and wickedness, *Mat. 26. Mar. 8.*

So did *Christ* upon the Altar of the Cross, *Rom. 3. 25.* when he offered up himself, *Heb. 7. 27.*

So *Christ* is the true Shepherd of our souls, *1 Pet. 2. 15.*

So was *Christ* by his brethren according to the flesh (*the Jews*) without the City, after they had falsely accused him, *Luk. 23.*

So after *Christ's* death, was Christianity under the Heathen Emperours long persecuted, *Revel. 12. Euleb.*

6. And as after the restauration of True worship, corruption of life crept in, and brought the deluge upon the Primitive world, *Gen. 6.*

*So after the truth was by Laws established under Christian Emperours, open persecution ceasing) secretly & slyly corruption of life and doctrine crept in, and brought a deluge of miseries and darkness upon the visible Church, Centuriæ Ecclesiæ.*

### *The Disparity.*

**A** *Abels* sacrifice was only for himself: but that of *Christs* for the sins of the world. *Abel* was privily murdered: but *Christ* publicly suffered. *Abels* blood cryed to the Lord for revenge and wrath: but the blood of sprinkling shed by *Christ*, speaketh better things than that of *Abel*. *Heb. 12. 24.*

4. *Enoch*, *Gen. 5. 21.*

1. **E**NOCH de-  
dicate.

*So was Christ dedicate and decreed to be that Saviour of mankind, Isai. 35. 9.*

2. *ENOC*

2. *Enoch* walked with God, *Gen.* 5. 22. So did Christ in all perfection of sanctimony and righteousness, *Ila.* 53. 7.

3. *Enoch* pleased God, & was beloved of him, *Wisd.* 4. 10. So did Christ his Father, and is declared to be his welbeloved, in whom he was well pleased, *Mat.* 3. 17.

4. *Enoch* was matchless in his age, so that none was like him, *Ecclus.* 49. 14. So was Christ through all ages, and ever shall be peerless, none daring to compare with him, *John* 3. 35.

5. In order of History take those that died first, he is reported and brought in as one that saw not death, but was translated, *Gen.* 5. 24. To yield that comfort to the Church, and type Christ therein, who should make death to be swallowed up in victory, and immortality, and to assure us also of the resurrection, *Col.* 1. 18. *Rom.* 4. 25.

*The Disparity.*

**E***Nochs* righteousness did not avail others: but that of our Saviours did avail us, and becommeth others. His translation likewise was comfortative, and typical: but the

the Resurrection of Christ to us is operative and effectual.

Note also, that *Enochs* translation before the Law, & *Eliahs* under the Law, are types and pledges (as it were) of that last translation of them under the Gospel, that shall be found alive at the Lords second coming.

*Noah, Gen. 5. 32.*

1. **N**oah, ceasing or  
rest.

*So Christ hath caused  
Gods wrath to cease, and  
giveth rest thereby to the  
troubled conscience, Mat.*

2. *Noah* lived in a  
most corrupt time,  
and general defecti-  
on both in doctrine  
and manners, *Gen.*  
6. 5.

3.  
*So did Christ Jesus up-  
on earth in a like age, as  
appears, Matth. 5. 6, 7.  
Chap.*

3. *Noah* was ac-  
quainted with the  
Lords decree, *Gen.*  
6. 13.

*So was Christ fully with  
with the will of his Fa-  
ther, Jo. 1.*

4. *Noah*

4. Noah was a Preacher of Righteousness to the wicked world, 1 Pet. 3.

So was Christ the same, exhorting them to repent for the Kingdom of God was at hand, Luke 2.32. 1stay 60. 1.

5. Noah by his obedience saved all that entred within his Ark, Gen. 6. 23.

So doth Christ all those that by a true Faith do enter into his Church, 1 Tim. 1. 15.

6. Noahs Ark was tossed upon the waters,

So is the Church of Christ in this world, by divers temptations and persecutions, Joh. 16.

7. In Noahs Ark were clean and unclean also, were Sem, and Japheth, ver. 7, 8.

So in Christs visible Church are Hypocrites and true Believers; Jews also & Gentiles, Ephes. 2. Mit. 13.

8. Noah only (as principal efficient) did build his Ark, verse 14.

So doth Christ edifie, and build up his Church, 1 Cor. 3.

9. Noah was long in building thereof, verse 3.

So hath Christ been from the beginning of the world hitherto, & shall be to the worlds end, Eph. 4. in building of his Church.

**10. Noab** having built his Ark, the floud did come which destroyed the first world, *verse 21.*

*So the number of Christs Church being accomplished, the fire shall come to destroy the second world.*

**11. Noab** made his Ark of many Trees, closely seamed together, strong, fresh, & dressed, *verse 14.*

*So hath Christ compacted his Church of many members, united by the bond of the Spirit, strengthened with Grace, freed from the domining corruption of sin, and sanctified by the Holy Ghost, Gal. 3. 7.*

**12. Noab** had sundry rooms in his Ark, *Ibid.*

*So hath Christ sundry functions in his Church, 1 Cor. 12.*

**13. Noab** pitched his Ark within and without against the waters.

*So hath Christ fortified his Church sufficiently against all temptations, John 15.*

**14. Noab** made one door only to his Ark, *verse 16.*

*So hath Christ appointed one only entry to his Church, John 10. 7.*



15. Noahs Ark had little outward light, *Ibid.*

So neither is the light of Christs Church, worldly carnal wisdom, Ro.8.7.

16. Noah abode in the Ark all the time of the tossing thereof.

So doth Christ remain in the midst of his Church, being with them to the worlds end, in all tentations and afflictions thereof, Joh. 14. 18.

17. Noah saved few in his Ark, in respect of the world.

So the number that are to be saved in Christs Church, is but a handfull likewise, Mat. 22. 14.

18. The Wrights that built the Ark, notwithstanding perished.

So many Preachers in the Church may likewise be damned, Mat. 7. 22.

19. All sorts of creatures Noah received into the Ark.

So all sorts of persons & Nations, Christ accepteth into his Church, Eph. 18. 2

20. In the daies of Noah, defection from true Religion, oppression, sensuality, and security, after

So the like sins now reigning, about the like time, is like to bring on the second Judgement on the latter world, Mat. 24.

1656. years, brought on the first destruction on the world.

21. Those that were saved, was by being within the Ark, in the waters.

Figuring that those that are redeemed, must enter into the Church by Baptisme, 1 Pet. 3. 20.

22. Noahs tossings upon the waters being ended, he sent out the Dove, Gen. 8. 12.

So Christs sufferings being finished, he sent out his Spirit into the world, to comfort and lead his own, John 14.

23. Noah offered a Sacrifice unto the Lord, wherein he smelled a favour of rest, verse 21.

So hath Christ unto his Father, whereby his wrath is fully appeased, Rom. 3. 25.

24. With Noah God made a Covenant to his posterity, & confirmed it with a sign, Gen. 9. 9.

So in Christ with the Church hath the Lord made a new Covenant of mercy, and ratified it with Sacraments, Mat. 3. 17.

25. The cover of the Ark being taken off, and Noahs Family going out of the same (after the De-

So the time of the true Churches linking being ended, & the hid marked ones bursting forth, after the Deluge of darkness, dried up to a good measure

I.  
fat  
of

luge dried up ) increased & multiplied wonderfully, Gen. 10.

sure, the Church shall become more & more visible, and increase, to the abridging of Antichrists power daily, Rev. 19.

The Disparity.

**N**oah preached, but converted none of the first world: but not so Christ, by whose voice many were turned, and daily by the efficacy thereof are brought into his Church. Noahs Ark likewise putrified and perish'd at last; but never shall the Church of Christ so perish or decay. The tossing of the waters did wear and make the Ark worse; but tryals and afflictions do better ever the Church, Psal. 119.

6. Abraham, Gen. 12.

1. **A** Bram, and Abraham, a high father, and a father of a multitude.

So is Christ a high and heavenly Father of the multitude of his faithfull, Elay 6. 9.

2. Abra-

2. *Abraham* went out of his native Country and fathers house at Gods command, *Gen. 12.4.*

*So Christ, according to the Decree of the Father, left the heavens, and took painfull journeys on earth, to work mans redemption, Luke 2.31.*

3. To *Abraham* & his seed God promised *Canaan*, ver. 7.

*So to Christ his spiritual seed hath he granted Heaven, Tit. 2.11.*

4. *Abraham* delivered *Lot* & many captives by a great victory, *Gen. 14. 61.*

*So Christ hath delivered his chosen from sin, Satan, and damnation, & freed them wonderfully, Luk. 1.71. Joh. 16.33.*

5. *Abraham* and his Family behooved to be circumcised, *Gen. 17.23.*

*So Christ his Church behooveth to be sanctified, Esay 4.3.*

6. *Abraham* was King, Priest, and Prophet in his own Family.

*So is Christ Jesus in his Church the same, Heb.9.13. Joh. 8.26. Zach.14.9.*

7. The Lord revealed to *Abraham* the purpose of his will, *Gen. 18.17.*

*So hath he the same in all things perfectly unto his son Jesus, John 1.*

8. *Abraham*

8. *Abraham* interceded for the righteous in *Sodome*, *Gen.* 18. 25. and for the wicked for their sake.

9. *Abraham* was obedient in all things to God, even to the offering up of him who was his own flesh and blood, upon Mount *Moriah*, *Gen.* 22.

10. *Abraham* put *Hagar* and *Ismael* out of his house, *Gen.* 21. 14.

11. God delivered *Lot* for *Abrahams* sake with his Family, from the fire of *Sodom*, *Gen.* 19.

*So is Christ a Mediator continually for the godly in the world, Heb.* 8. 6. *Ioh.* 17. 9. *as he spares also even the wicked for their sake, and prayed for them that crucified him.*

*So was Christ even unto death, and immolation of himself unto the Father upon Mount Golgotha, Phil.* 2. 8.

*So shall Christ expel out of the number of his Church all bastard Hypocrites, despisers and mockers of the godly, Mat.* 22.

*So hath the Lord the godly for Christs sake, from the condemnation of the wicked, 1 Joh.* 2.

12. *Abraham*, called the Heir of the world, *Rom. 4. 13.* & Father of the faithfull.

So is Christ *Jesus* the same most properly and truly, *Psal. 2. Heb. 1.*

13. To *Abraham* it was said; In thy seed shall all the Nations of the earth be blessed, *Gen. 12. 3.*

Which only in Christ *Jesus* is fully accomplished, *Luk. 2. 30. Gal. 3.*

*The Disparity.*

FROM obscureness of estate in *Ur* of the *Caldees*, to an honourable and eminent estate in *Canaan*, *Abraham* was brought: but from a glorious estate in highest Majesty, to a base condition in ignominy, was our Saviour brought for us. *Abrahams* wife was barren: but not so is the Church of Christ, which must be fruitfull in good works. She was taken from *Abraham*: but none can take the Sheep of Christ out of his hand, which are his Spouse.

7. Circumcision typing Baptism, our Sanctification, and Christs blood which is our inward washing, Gen. 17.

1. Circumcision was the signe of Gods Covenant to Israel, Gen. 17. 11.

2. It was Abraham & his Household that was comprehended in the one, verse 13.

3. Not only was Isaac, but Ismael also circumcised; the born and the bought; the children, and the hirelings, Ibid.

4. Whosoever was not circumcised, having the Covenant in his flesh, was cut off from Israel, verse 14.

C 2

So Baptism is the same to the Church, even a sign and seal of the Covenant of mercy, 1 Pet. 3. 21.

So is it Christ Jesus his Church that is comprehended in the other, Ibid.

So, not only are the godly baptized outwardly in the visible Church, but the wicked also: not only the redeemed number, but the natural sort, the true children; and those that are but hirelings, Rom. 3. 22.

So, whosoever contemns Baptism, yea, is not in Spirit renned, is not a true member of the Church of God, Mat. 28. 19, 20.

5. There

5. There was a circumcision of the flesh which availed not, being alone; and there was a circumcision of the heart which made the true Israelite, *Rom. 2. 28.*

*So there is an outward Baptism by elementary water, which of the body and being alone avails not; and there is an inward Baptism of the Soul or Spirit, which makes the true Christian, Mar. 16. 16. 1. 8. Rom. 4. 1.*

6. In circumcision there was a cutting away of the foreskin by blood.

*Signifying that even so it is by the blood of Christ, that our Sins are taken away, and by the Spirit of sanctification that we are renewed, mortifying sin, & quickning grace in us, Ephes. 5. 26.*

7. It was painfull to flesh and blood.

*So is mortification and abandoning of fleshly concupiscence to the carnal man at first, Joh. 3.*

8. Infants were circumcised, *verse 10.*

*So also are they to be baptised, Mark 10. 14. Rom. 3. 3.*

8. *Isa-*



8 Isaac, Gen. 21.

1. **I**saac, or *Iitschac*, laughter or rejoycing.

So is Christ true matter of joyfull laughter & rejoycing to all the faithfull, *Isai. 61. 10.*

2. *Isaac*, the Son of the Father of the faithfull, *Gen. 17. 19.*

So is Christ the only natural Son of GOD, on whom all the faithfull call *Abba Father, Mat. 3. 17. Rom. 8.*

3. *Isaac* against the course of nature born of the dead womb of old *Sarah*, *Gen. 21. 3.*

So was Christ born of the inviolate womb of a chaste Virgin. *Mat. 1. 23.* as all those that are his likewise, are born not of blood, nor of the will of flesh, nor of man, but of God, *Joh. 1. 13.*

4. *Isaac* the seed of Promise made unto *Abraham*, and born in his old age at the time appointed, *Gen. 18. 14.*

So is Christ the same most properly, in whom all the Nations of the earth are blessed: born in the fulness of time decreed.

5. An Angel announceth the Birth of the one in *Sarabs* hearing, who thinks it impossible, *Gen. 18. 12.*

6. *Isaac* was circumcised the eighth day, and in his infancy persecuted by *Ismael*, *Gal. 4. 29.*

7. *Isaac* willingly yeeldeth himself to be a burnt-offering to the Lord, *Gen. 22.*

8. *Isaac* carried the wood whereon he was bound, to *Morish*, verse 6.

9. Thus *Isaac* was obedient to his Father even unto death.

10. *Isaac* came the third day to the place of immolation, *ver. 4.*

So an Angel doth our Saviours Birth in *Maries*, who likewise saith, How shall this be? *Luk. 1. 34.*

So likewise was Christ, *Luk. 2.* and immediately thereafter persecuted by Herod, *Mat. 2.*

Even so did Christ, in laying down his life for satisfying his Fathers justice, *John 16. 28.*

So did Christ the Cross whereon he was wayled, to *Golgotha*, *Joh. 19.*

Even so was Christ the most truly, *Phil. 2. 8.*

So did Christ to his suffering in the 33 year of his age; or thereby consisting of three tens, and three

three unites: as also neither in the time of the Law of Nature, nor in the written Law, but in the time of Grace, even that perfect fulness of time decreed.

11. Isaac only got the Heritage to him & his: & Ismael with others the moveables, Gen. 25.5,6.

12. Isaac had Esau and Jacob, who struggled in the womb of Rebecca, Gen. 25.2.

13. Isaacs Wife was taken of one kindred with himself, Gen. 24.4.

14. Isaacs Wife was fair, Gen. 26.7.

15. She was wooed by his fathers servant, and brought unto him, Gen. 24.

So hath Christ the heavenly inheritance only prepared for his Chosen: the wickeds portion being worldly things, Psal. 4.7. Jo. 17.

So Christ hath Elect and Reprobates in his visible Church, who disagree in manners, Mat. 22.

So is Christs Church of that same Flesh & nature which he did assume, Mat. 1.23.

So is Christs Church beautifull within, Re. 21.

So is the Church by the true Pastors, and brought unto Christ, dispensatione Verbi, Cant. 1.7.

C 4

16. She

16. She forsaketh all, and veiled, commeth to her Husband, adorned with his Jewels that were given unto her, *Gen. 24. 63.*

17. *Isaac* meeteth his Wife, comming to him, *Gen. 24. 63.*

18. Her name was *Rebekah*, which is *sed*, *verse 64.*

19. *Isaac* brought her into the Tent of his Mother, and was comforted after her death, *verse 67.*

20. *Isaac* was offered, and yet died not: for he was received from death after a sort, *Heb. 11. 19.*

*So must the Church forsake all, in preferment of affection; & in humility deckt with his graces, must come unto Christ, Cant. 3.*

*So doth Christ his Church, with preventing grace and acceptation, Ephes. 2.*

*So is Christ his Church with that heavenly food and comfort of his Word, Cant. 2. 5.*

*So Christ hath brought the Church of the Gentiles in the place of the Jews, of whom he was born, and doth rejoyce concerning their ingrafting, Isaiah 22. 6.*

*So Christ, God & Man in one Person was offered, and yet according to his God-Head dyed not: but by vertue thereof in his Man-Hood rose from the dead, Mar. 28. 6.*

21. In

21. In the hand of the Father, to the sacrificing, was carried the knife and the fire, *So to the Cross and immolation of Christ, in the hand of his Father, likewise went sharp Justice; and fervent love withall concurring, Mat. 26.*  
 Gen. 22. 6.

*The Disparity.*

**I**saac being waxed old, and through the dimness of his eyes, not being able to discern or see, was deceived by Jacob, who got so the blessing of his elder brother Esau: but our un-alterable all-seeing Jesus can never be deceived, to bestow the Blessing upon one for another, or place the same wrong.

*The Allegory of the Blessing.*  
 Gen. 27.

**A**S Isaac loved Esau the elder; so did Christ the Jews, whom longing to gather under his wings, he called in the later time, and craved of them that meat which his soul loved, whereof he spoke when he said, My meat is to do the will of the Father.

ther : but they went out, having not yet returned; and in the mean while the Gentiles ( the younger Brother ) entred in, not daring to do so by their own presumption: but perswaded by the promises of Grace, having the savoury meat of the merit of their Saviours death to offer, which they found not without in the world, but prepared within in the Church, and so cloathed with the garments of the elder, which is adoption, and right to the promises; their neck & hands covered with the skin of the Kid, which is the remembrance of their sins that killed their Saviour, or which is his perfect righteousness, they smelled sweetly before their Father, through free acceptance, and obtained the fruitfulness of grace, with the assurance of the remission of their sins, wherein the blessing consists.

9. *Melchisedech*, Gen. 14.

1. **M***elchisedech*, a King of righteousness. *So is Christ that truly,*  
Rev. 15. Heb. 7. 2.

2. Also

2. Also King of Salem, or Peace.

So is Christ Iesus our Prince of Peace, Esa. 9. 6. Heb. 7. 3.

3. He was the Priest of the most High God, Gen. 14. 18.

So likewise is Christ, made not after the carnal commandment: but after the power of endless life, Heb. 7. 16.

4. He was without a Father or Mother (viz. mentioned) Heb. 7.

So Christ as God, is ἀπατὴρ, Motherless, and as Man, ἀνὰ τὸν, without a Father.

5. He was without Kindred, Ibid.

So likewise Christ, according to his Deity.

6. He was of another order than Aaron.

So also Christ (and of the same order with Melchisedech) Heb. 7. 16. so shew the imperfection

of the Priesthood of Levi, verse 11. and the necessity of the change of the Law, 12.

7. He continueth Priest for ever, and hath neither beginning of daies, nor end of life (to wit, mentioned) Heb. 7. 3.

So doth Christ continue our High-Priest for ever, whose Priest-hood cannot pass from one to another; and therefore is able perfectly to save them, that come to God by him, seeing he

he ever liveth to make intercession for them, Heb. 7. 24, 25. & whose Priest-hood is confirmed by an oath, Psa. 110. to shew, that by so much is Jesus made a surety of a better Testament, Heb. 7. 21, 22.

8. He received tithe of all from Abraham, and blessed him, in whose loyns Levi was, Gen. 14. 20. To shew thereby, that as therein he was greater than Abraham, Heb. 7. 7. so the excellency & greatness of our High Priest Jesus, above Levi or the

Priest-hood of the Law (being of one order, as is said, with Melchisedech) by bringing in a better hope, whereby we draw near to God, and being himself undefiled, separate from sinners, and made higher than the heavens, Heb. 7. 19, 26.

9. He gave Bread and Wine to refresh Abraham, and his company, after the battel, and not that he offered up the same as any sacrifice, Gen. 14. 18. So Christ doth give his body and blood for the refreshment of the faithfull receivers, which once already himself offered up as an all-sufficient sacrifice upon the Cross, never again to be repeated, Heb. 7. 27.

10. Melchisedech was greater than Abraham: and consequently So Christ is greater and more excellent than the Church or his mystical

quently



quently, than all *Israel* which then was in his loyns, *Heb. 7. 7.* *body, he being the Head thereof, Zach. 14. 9.*

II. *Melchisedech* was but one of his order only before or under the Law.

*So is Christ that one only Priest of his order under the Gospel, to offer up propitiatory sacrifice unto the Father, needing no successors therein, seeing he is immortal, and is consecrated for evermore, Heb. 24. 28.*

*The Disparity.*

**M***elchisedech* was man only, and consequently sinfull: but our High-Priest is God and Man, sinless; and therefore needed not to offer for himself. Again, *Melchisedechs* Priest-hood was not confirmed with an oath unto him, as was Christs, as is said, and the reason given. *Melchisedech* also had Christs succeeding to him in the same order: but Christ shall have none unto him: he gave

gave bodily refreshment only to *Abraham* and his Family : but *Christ* gives both corporal and spiritual to his Elect.

10. *Jacob*, Gen. 26.

1. *Jacob*, a supplanter.

*So is Christ of Death, Sin, and Satan, &c. Col. 2. 15. Luke 1. 71.*

2. Also he was called *Israel*, a Prince of God, or prevailing with God, Gen. 32.

*So is Christ that heavenly Prince, prevailing at his Fathers hands by his intercession for all good things to his own, Heb. 8. 6.*

3. He purchast the birth-right by red Portage, and obtained the blessing by presenting up savoury Venison unto his father, cloathed in *Esaus* garment, Gen. 25. 30. & 27. 28.

*So hath Christ purchast heavens inheritance to us by his red blood; and obtained the blessing by offering up the savoury merit of his obedience, in the borrowed garments of our nature, Rom. 3. 24.*

4. He was a plain man, and abode in Tents, Gen. 25. 27.

*So was Christ plain, meek and mercifull, frequenting the company of men, and sinners, Mar. 9. 11. & 12. 18, 19.*

5. *Id.*

fra  
sau  
nig  
32

5. Jacob was hated and persecuted by Esau, Gen. 27. 41.

6. He leaves his fathers house, & goeth to live in Haran, Ge. 28. 10.

7. In his persecution by Esau, by the way he seeth the Angels of God ascending, & descending unto him, ver. 12.

8. Jacob was a Shepherd, Gen. 29.

9. Jacob served long for his Wives Rachel and Leah, Ibid.

10. Iacob being afraid of death by Esau, went alone all night to pray, Gen. 32.

So was Christ by Satan, and the Scribes and Pharisees, albeit they were his brethren according to the flesh.

So Christ left the glorious heavens, and came in the shape of a Servant unto the earth, 2 Cor. 8.

So after Christs temptation in the Wilderness by Satan, the Angels came and ministred unto him, Mat. 4.

So is Christ the Shepherd of our souls, 1 Pet. 2.

So did Christ bear the shape of a servant 3 years and more, to redeem unto himself a Church of Jews and Gentiles, Esay 42.

So Christ fearing death and wrath, went aside in Gethsemane to do so, Mat. 26.

11. He wrestled long, and at last was comforted, *verse 28.* So did Christ in an Agony, & at last was heard in that which he feared, Heb. 5.

12. Jacob purged his Family in the way, *Gen. 35.* So doth CHRIST his Church in the world, 1 Cor. 1. 30.

13. Jacob was the Father of all the Israel in the flesh. So Christ is the Father of all the Israel in the Spirit, Isai. 9. 6.

14. Jacob was obedient unto his Parents in all things, *Gen. 28.* So was Christ both to his heavenly Father, and to his earthly Parents, Luke 3.

15. Jacob erected an Altar in Bethel, which by interpretation is, *The house of God, Gen. 35. 1.* So hath Christ established the true worship of his Father into his holy Church, Esay 60. 1.

16. Jacobs daies were but few and evil upon earth. So was the estate of Christ on earth afflicted, and so shall be the estate of the Church unto the worlds end, Jo. 16. 33.

17. Jacobs flock was spotted or particoloured, *Gen. 30. 32.* So have the godly here their own spots, and are in part but sanctified, 1 Joh. 3.

## The Disparitie.

**I**acobs Father loved his elder Son better than him: but not so did the Father love any equally to his Son, even his onely wel-beloved Christ Iesus. *Iacob* attained to the hirth-right and blessing for him-self, and that through subtiltie: But Christ Iesus hath purchased that heavenly and blessed incheritance for us onely, and that by paying therefore dearly. *Iacob* and *Esau* were at once both born of the womb of *Rebecca*: but Christ Iesus alone onely was born of the womb of the inviolable chaste Virgin *Mary*, without an associate, either in his matchlesse birth, or eternity of age.

II. *Iacobs* Ladder, Gen. 28.

**I.** *I*ACOBS Ladder, which hee saw in a Vision, stood upon the earth, but the top reached to Heaven: So Christ, albeit he was humbled in shape of sinfull flesh, touching the earth as it were, yet hee was the most High God, reaching so to heaven, and reconciling

D

and

and so it ioyned as  
it were heaven and  
earth together, Gen.

28. 12.

2. The Angels  
went up and down  
by it.

ing for the good and protection of the goodly, Heb. 1.  
as also by him our prayers ascend, and Gods bles-  
sings descend.

3 No ascending  
up to heaven, but by  
the Ladder.

4. Jacob in his Pil-  
grimage saw the  
Ladder onely in a  
Vision.

5. The Lord stood  
above it, and made  
his promise of Ca-  
naan to Jacob, ver. 13.

6. In the place  
which was the House  
of God, and gate of  
Heaven, was the Lad-  
der seen, verse 19.

ing, as the two natures in  
himself by personall Vni-  
on: so God and us together  
by his death and mediati-  
on, Rom. 5. 10.

2. Saby Christ Iesus they  
are become ministring spi-  
rits, comming and retur-  
ning for the good and protection of the goodly, Heb. 1.  
as also by him our prayers ascend, and Gods bles-  
sings descend.

So no attaining to that  
inheritance, but by Iesus  
Christ alone, Ioh. 14. 7.

So wee see Christ here  
in our pilgrimage but in a  
glasse, as it were, darkly  
and in part, 1 Cor. 13.

So in Christ, & through  
him, are the Lords promi-  
ses of heaven, made and  
ratified to us, Ioh. 2. 1.

So in Christs Church  
(which is the foresaid  
truely) through Faith can  
wee onely get a spirituall  
sight of Christ.

7. At

7. At the foot of this Ladder, *Jacob* did repose and sleep.

*Shadowing the rest and peace of conscience, which the godly have under the shadow of Christs intercession.*

*The Disparitie.*

**I**T was a Ladder whereon to climb, but not giving strength to that effect: but Christ Iesus, that blessed Ladder, is both. That Ladder at *Jacobs* awaking vanished, and begat fear by the Vision thereof: but Christ Iesus, at our awaking in the Resurrection, shall more cleerly appear, whose sight by Faith here expels fear, and begets confident ioy, and whose cleerer sight then shall beget far greater.

12. *Ioseph*, Gen. 37.

1. **I***oseph*, increasing  
or perfect.

*So Christ increased in his humane body in strength, and in favour with God*

*and Man, and still now increases in his mysticall body also, and onely he on earth was perfect.*

2. *Ioseph* was best beloved of his Father, *Gen. 37. 3.*

3. *Ioseph* was the first-born of beloved *Rahel*, *Gen. 30. 24.*

4. He was hated of his brethren, the more for his heavenly revelations & words, that hee should be exalted above them, *Ge. 37. 4.*

5. All the sheaves of the field, with Sun, Moon and Stars worshiped *Ioseph*, *ver. 7.*

6. *Ioseph* is sent by his Father to visit his Brethren in the Wilderness, *verse 13.*

*So was Christ declared to be that welbeloved Son, in whom the Father is well pleased, Mat. 3. 17.*

*So was Christ the first-born of the freely beloved Mary, Luke 1. 28.*

*So was Christ of the Jewes, and the more, because hee called himself the Son of God, Iohn 5. 18. Mat. 27.*

*So at the Name of Iesus, all things in Heaven and earth shall bow the knee, and him both heaven & earth must adore, Ephes. 1. 20. 1 Cor. 15. Phil. 2. 10.*

*So was Christ sent to visit mankind in the world, who were straying in sin, Mat. 9. 15.*

7. Hum-



7. Humbly walking on foot, and alone under-going this message willingly, with great travell, he ceases not till he have found them in *Dothan*, which is, *Defection*, ver. 17.

8. Yer *Ioseph* comes neer, his Brethren conspire against him, and called him a dreamer, *verse 19*.

9. *Ioseph* is stript naked, and cast into a pit, and sold for 20. pieces of silver to the *Idumeans* by his own brethren, *verse 24*.

So Christ Iesus, in the shape of a servant willingly alone undertaking the office of a Saviour, seeketh out his Brethren the lost sheep of the Jewes and Gentiles, and findes them both in defection of life and doctrine, 1 Ioh. 3. 10. Mat. 5. Rom. 2.

So Christ was scarce born, when Herod conspired for his life, and scarce entred in his function, when the Scribes and Pharises laid snares for him, and called him a seducer, Ioh. 8.

So was Christ stript of his garments, and cast into the pit of death and the grave, after hee had been sold for thirty pieces of silver to the Scribes and Pharises by one of his own Disciples, Mat. 26.

10. Ioseph was carried down to Egypt in his child-hood, *verse 28.*

11. Ioseph was tempted to carnal whoredome in solitariness, & overcame, *Gen. 39.*

12. Ioseph was a beautifull personage, *verse 6.*

13. Hee was falsely accused, condemned, and put in prison, where Pharaohs Baker and Butler were also put, *ver. 20.*

14. Hee was made Governour over the Prison, *verse 21.*

*So was Christ Iesus in his infancie, Mat. 2.*

*So was Christ unto Spirituall in the wilderness, when Satan said, Fall down and worship mee, and overcame likewise, Mat. 4.*

*So was Christ both inwardly and outwardly.*

*So was Christ accused falsely, condemned unjustly, and crucified cruelly between two Malefactors, and put in the Prison of the grave, where godly and wicked remain, till they come out to divers Iudgements, Mat. 27.*

*So is Christ Lord and victor over death and the grave, Hos. 13.*

15. He

15. Hee comforted the Butler in the Prison, assuring him of life and preferment, *Gen. 40. 13.*

16. Ioseph beeing brought out of the Prison, was exalted next unto *Pharaoh* the King, *Gen. 41. 40.*

17. Ioseph was declared to bee one, like to whom none was in understanding and wisdom, in whom Gods Spirit was so, *verse 38.*

18. Ioseph is set over the whole Land, and over the Kings house, *verse 40.*

So did CHRIST the Thief upon the Crosse bound with him: assuring him, that that night hee should be with him in Paradise, *Luke 23.*

So Christ having risen from the grave, was exalted next unto the Father, *Psal. 110.*

So was Christ matchlesse in wisdom, to whom GOD measured not his Spirit, *Mat. 4.*

So is Christ Lord of the whole earth; but chiefly of his Church, *Zach. 14. 9.*

19. *Iosephs* name is called *Zaphnapaaneab*, that is, the expounder of secrets, and in the Egyptian tongue, a Saver of the World, *verse 45.*

So is Christ this truly, the manifestor of heavenly mysteries, who hath the Key of David, and the blessed Saviour of mankind, 1 Cor. 10. 30.

20. *Ioseph* was richly attired in his preferment, *verse 42.*

So is Christ in that highest exaltation of his, with glory above all things, Ioh. 3. 35.

21. A fore-runner cried to the people to kneel down before *Ioseph*, *ver. 43.*

So the Baptist cried to prepare the way before Iesus, Mat. 1.

22. A Virgin was given in Wife unto *Ioseph* by the King, *verse 45.*

So are the godly given to Iesus by his Father, to be his Church, Col. 1. 18.

23. *Ioseph* was thirtie yeeres old, when hee was preferred by Pharaoh to his Office, *verse 46.*

So was Christ of that same age, when hee entered to his Calling, Mat. 3.

24. Pharaoh then directed his people to Joseph, ver. 55.

25. Joseph with Pharaohs garner feedeth all Egypt, and other Nations, verse 57.

26. Josephs Brethren at last come for food, and reverence him, Gen. 42.

27. He knowes his brethren first, before they knew him, ver. 8.

28. He spoke unto them long by mid-men, before cleerly he revealed himself unto them, verse 23.

So did the Father the godly to Christ, saying, Hear him, Mat. 3.17.

So with the word of GOD, penned by his Spirits inspiration, Christ feedeth Jew and Gentile, Ioh. 6.

So shall the Jewes at last, (albeit long lingering) come to the profession of Christ, and adore him, Zach. 12.10.

So doth Christ love us first, and find us out, before we can love, know, or finde him, 1. Ioh. 4.19.

So doth he speak to us by the ministerie of the Gospel here, before he manifest himself cleerly unto our soules in glory hereafter, & manifested himself by obscure Prophecies, before hee uttered himself by his own lively voice, Heb. 1.

29. Untill

29. Vntill Ioseph told them, that hee was their Brother, they did not know him, *verse 8.*

30. At first he was strange and rough unto them, to make them remember their fault: but in the mean while he gave them food without money, and afterwards comforted them, *ver. 7.*

31. Ioseph accepteth of their small gifts, albeit hee had no need of them, *Gen. 43. 15.*

32. They are washed in his house, & set at his Table, *verse 33.*

*So untill Christ discover himself unto our soules, we cannot discern him, Ioh. 1.*

*So at the first doth Christ by touch of conscience, without feeling of assurance of mercy at an instant, humble us: but in the meantime he in love gives us secret grace freely, that we despair not, til we get the feeling of solid comfort, 2 Cor. 1. 3.*

*So doth our Saviour of our Spirituall and charitable offerings, Phil. 4. 18.*

*So are the true brethren of Christ made clean by the water of the Spirit, & fed at his Table, Ephes. 5. 26.*

33. No acceptation without Benjamin, Gen. 42, 34. that was born with sorrow.

34. Hee first manifesteth himself unto his Brethren, before to the Egyptians, that he was Ioseph, Gen. 55. 3.

35. It was not his Brethrens malice so much, as GOD that sent him to Egypt, to save the Family of Israel alive by a great deliverance, verse 5.

36. Ioseph recommends concord and love to his Brethren in the way, seeing he forgave them: and gives them victuals and Chariots for the journey, verse 24.

So no acceptation before God of us, but by Faith & Repentance, Ephes. 2. 8.

So Christ revealed himself first unto the Jewes, that he was the Messiah, before hee turned to the Gentiles, Mat. 10. 3.

So neither was it the malice of the Jewes that crucified Christ, so much as the Lords Decree, that it should be so for the salvation of his Church, Rom. 3. 25.

So doth Christ recommend love amongst his members: and seeing he hath pardoned us, that we mutually forgive one another, & hath given us the means of his Word and Sacraments, to further us in the way of our salvation, Ioh. 15.

37. They

37. They shew by word & by his gifts unto their Father, that *Ioseph* was alive, *verse 27.*

38. The words of *Ioseph* reported by his Brethren, were confirmed by the sight of the Chariots unto *Iacob*.

39. The LORDS promise of protection, the desire to see *Ioseph*, and the hunger in the Land, ioyned all together, moved *Iacob* the more quickly and gladly to remove, *Gen. 46.*

40. *Ioseph* went out, and met his Brethren, *Gen. 46. 26.*

*So should wee by our profession, and the graces of the Spirit shining in our lives, that Iesus is living in us, 2 Cor. 5. 15.*

*So are the promises of Iesus uttered by his Ministers, ratified and sealed unto his people by the blessed Sacraments, Mat. 28. 19. which are the chariots of grace to all true Beleevers.*

*So Gods promise of convey by his Angels, the desire to bee with Christ, and the scarcitie of goodnesse here, moves the godly more willingly to depart, Phil. 1. 23.*

*So doth Iesus obviat all those that come unto him, Luke 15. by his grace here, and Angels hereafter.*

41. Pha-



41. Pharaoh and his Court reioyced at their Comming, Gen.47.

So doth the Lord and the Angels of Heaven reioyce at the conversion of sinners, Luke 15.8.

42. Hee goeth to Pharaoh, and speake for them, and instructeth them how to speak before Pharaoh, Gen.46.31.

So doth Christ intercede for us at the Fathers hands, and instructeth us how to pray to him, Mat. 6: Heb. 5. Rom. 8.

43. Hee placed them in pleasant Goshen, there, while thence they should goe to fruitfull Canaan thereafter, Gen. 47.11.

So Christ places his own in the estate of Grace here, while they bee transplanted into the estate of glory, and of his triumphant Church hereafter, John 17.24.

44. Jacobs Petition concerning Ioseph, when they met, was, Now let mee dye in peace, seeing I have seen thy face, Gen. 46.30.

So was old Simeons concerning Christ: Now let thy servant depart in Peace, seeing I have seen the salvation of the Lord, Luke 2.

45. Ioseph brought his two sons to bee blessed of his Father, Gen. 48.

*So hath Christ brought his Chosen of the Jew and Gentile, a new way to bee blessed of his Father, Heb. 10. 20.*

46. Iacob willeth that his name be named on Iosephs sons, and that they be accounted as his, Gen. 48. 16.

*Even so hath the Lord adopted us to be his sons through Christ, & willed that his name likewise be called upon by us, saying, Abba, Father, Rom. 8.*

47. Ioseph buried his Father solemnly, Gen. 50.

*So did Christ the shadowish types that went before him perfectly, Iohn 19. 30.*

48. While Ioseph lived, Israel did not so increase.

*So while Christ suffered, the Church did not so flourish, Euseb. Hist.*

49. Israel was afflicted after Iosephs death, while at last the Lord delivered them.

*So was the Church under the ten Persecutions after Christs death til the Lord at last did settle the same in peace, Euseb.*

*The Disparitie.*

**I**oseph accused his Brethren unto his Father, and brought him their evill saying, Gen. 37. 2. But Christ Iesus excuseth his brethren, covering their faults, and intercedeth for them.

13. *Moses.*

1. **M**oses, drawn, or taken out.

2. He was meanly born, Exod. 2. 1.

3. Hee was immediately after his birth persecuted by the cruelty of Pharaoh, ver. 3.

4. His cradle was an Arke dawbed with slime and Pitch.

So was Christ drawn out of the waters of many afflictions, to be consecrated our Saviour, and taken out of the race of mankind, to be that Blessed Seed. Gen. 4. 15.

So was Christ of a pure Virgin, Mat. 1.

Even so was Christ, by the crueltie of Herod, Mat. 2.

So was Christs first cradle, an uncleanly crib, Luke 2.

5. He

5. Hee was wonderfully preserved by her whose son hee was called, *verse 9.*

*So was Christ by Ioseph (being admonished in a dream) whose Son hee was reputed, Mat. 19.*

6. Hee left Pharaohs Court, to bee a Deliverer of his People, & to suffer with them, *verse 15.*

*So did Christ the Court of Heaven, to deliver his Chosen, and both to suffer for, and with them, Esay 53.*

7. He was a Shepherd, and his Wife black, but fruitfull, *verse 21.*

*So is Christ the Shepherd of our soules, & his Church black, but comely, and fruitfull in godlinesse, 1. Pet. 2. Cant. 2.*

8. Moses was sent to deliver Israel out of Pharaohs bondage, *Exod. 3. 10.*

*So is the Messiah, that sent of God, to deliver his Church from Satan, sin and damnation, 1 Cor. 15. 57.*

9. Hee was meek above all men: but wrathfull at the erection of the golden Calf, *Exod. 31.*

*So was Christ meeknesse in self, but full of zealous anger, at the abusing of Gods House, Mar. 11.*

10. He was faithful in all Gods house, *Heb. 3. 2.*

11. At his coming to deliver Israel; Pharaoh raged and oppressed them the more, *Exod. 5.*

12. The Egyptians mis-regarded his message, *Exod. 7.*

13. Israel was baptized in their deliverie from Pharaoh unto Moses, in the Cloud, and in the Sea, *1. Cor. 10.*

14. Moses instituted the Passeeover, &

*So was Christ Iesus: but in a more excellent manner, as a Son, and not as a servant, Heb. 3. 3.*

*So did Satan and his instruments rage the more at the coming of Christ to redeem mankind: and still rage the more that his kingdome is neer an end, 1 Pet. 5. 8.*

*So did the wicked Scribes Christs speeches: and still as yet the ungodly contemn his Word, Mat. 7. 6.*

*Typing how the Church of God in their deliverie from Satan, sin and death; by Christ Iesus, should be baptized unto him, and by him, in the Red Sea of his precious blood, 1 Cor. 12. 13.*

*So did Christ the Lords Supper, and delivered his*  
E deli-

delivered *Israel* by his Rod through the red Sea, *Exod.* 12.

15. Hee sweetned *Marah* unto the people, by the Tree he did cast in, *Exodus* 15.25.

16. While hee prayed with his hands up, *Israel* overcame their enemies, and at his mediation Gods wrath was appeased, *Numb.* 14. *Exod.* 17.

17. The Law was given by *Moses*, and exhibited by wonders, *Exod.* 20.

18. *Moses* fasted forty dayes, before he gave the Law on *Sinai*, *Exod.* 19.

*Church* by his Crosse through his blood, *Matth.* 26. 1 *Ioh.* 2.

So hath Christ our afflictions, by the Crosse that he did bear, *Heb.* 2. 10.

So by the intercession of Christ, grace is given us to overcome our spirituall enemies, and Gods wrath is altogether quenched, *Heb.* 8.6.

So is the Gospell by Christ, and confirmed by miracles, *Ioh.* 1.

So did Christ fast so long in the wildernesse, before he began to preach the Gospell in *Iudea*, *Mat.* 4.

19. God

19. God was more clearly manifested to him, than any other in *Israel*, *Exod.*

33.11.

20. He was in a sort transfigured in face on *Sinai*, when he shined so before the people, that they could not behold him unveiled, *Exod.*

34.33.

21. Many of the people were destroyed with *Korah*, for offending against him, for murmuring and insurrection, *Numb.*

16.

22. He dyed willingly upon Mount *Abarim*, and left *Ioshuah* to supply his room. *Deut.* 34.5.

*So was the Lord more clearly seen by Christ, than by any creature, Ioh. 1.18.*

*So was Christ transfigured wholly on Tabor, when his body and garments shined to his Disciples, that they were ravished, and wist not what they said, Mat. 17.*

*So were most of the Jewes by Titus, for trespassing so against our Savior in crucifying him, Iosephus History.*

*So did Christ upon Mount Golgotha, and having ascended, sent his Spirit to supply his room, A. Ct. 2.*

21. His grave was never found : for he rose again , as is apparent by his apparition on *Tabor*, with *Elias*, talking with *Christ*, *Deut.* 34. 6. *Matt.* 17.

24. He led *Israel* to *Canaan*, *Deut.* 32.

25. He was King, Prophet, and Mediator of the people.

26. He appointed the *Tabernacle*, and service thereof , as the *LORD* commanded him, and according to the pattern, *Exod.* 25. 40.

*So likewise did Christ Jesus rise the third day, not being found of them that sought him in the grave, Mat. 28.*

*So doth Christ lead his Church to Heaven, Iohn 14. 6.*

*Typing so Christ Jesus in all these his Offices, Heb. 9. 13.*

*So hath Christ appointed the worship of his Father, in the Ministerie and Governement of his Church, according to the Word.*



*The Disparitie.*

**M**OSES was most unwilling to undergoe that calling of Deliverance of *Israel* : But Christ most willingly undertook the Deliverance of his Church. *Moses* hands also were wearied in holding up ; therefore fell down, till *Aaron* and *Hur* stayed them up : But the hands of our blessed Mediator are never weary to intercede for his people. *Moses* saw not God face to face : but he that proceeded out of the bosom of the Father , did see him cleerly, even Christ, that is the ingraven Character of the Father. Also *Moses* led the people onely into the sight of *Canaan*, and unto the borders thereof, but gave them not possession therein : But our Mediator and Messiah hath purchased the same unto his Chosen ; and hath gone before to prepare a place for us in that celestial *Canaan* , that we may possesse the same peaceably , after the day of our dissolution.

*Of holy times in generall.*

**A**S there were amongst the Iewes in that Levitical and Typical Law of theirs, holy Persons, holy Things, holy Places; so were there holy Times, which were either Dayes, Moons, Seasons, or Years, calling to memory speciall benefits, & therewith pointing at more higher mysteries.

1. **D**ayes, were the Sabbath, which was holy. *which did call to mind the benefit of our Creation, for which we should be thankfull: and did therewith signifie that eternall rest of Gods Chosen, which they should enjoy, Rev. 14. 13.*

2. Moons; Such was the New Moon, which was holy.

*Which did put in mind the Lords Gubernation of all things, as from whom all alterations and changes doe come: and therefore teacheth us to rely on his providence, Psalm 23. 1.*

3. Seasons

3. Seasons: which were three.

1. The Pasſeover.

2. The Pentecoſt.

3. The Feaſt of Tabernacles, or Tents.

4. Years: which was every ſeventh year: but in ſpeciall that great Iubile after a Sabbath of ſeven years.

*Typing and teaching the benefit of our Redemption, as ſhall be hereafter more fully declared.*

*Remembring us thereby, to acknowledge the benefit of our Sanctification by the holy Ghoſt.*

*To make us mindfull (as well as the Iewes) of our Protection: who are daily preſerved, as the Iſraelites in Tents were in the Wilderneſſe.*

*To remember us of that full freedom and joy, in that great Day of the glorifying of Gods Saints. So that beeing Created, Governed, Redeemed, and Preſerved here: by the ſame God we ſhall be Glorified hereafter.*

*The Passeover, Exod. 12.  
2 Cor. 5.7.*

1. **I**T was called the Passeover; because the destroying Angell passed over all their houses, whose door-posts were striked with the blood thereof, & wherein the same was eaten, Exod. 12.

27.

2. It was killed, before Israel was delivered, Exod. 12.6.

3. It was killed, before Moses Law, or Aarons Sacrifices were injoned.

*So is Christ called; because Gods wrath passes over all them, whose souls are sprinkled with his blood, and truly by Faith feed upon him, 1 Cor. 5.7.*

*So Christ behoved to suffer, before we could be redeemed, A&A. 17.2.*

*To shew, that by none of them, but by the true Passeover, that Lamb of God killed from the beginning, deliverance comes to mankind, Rom. 3. Heb. 9.*

4. It

4. It was killed, & to be killed yearly the first Moneth of the year, ver. 2. when the day lengthening, and the Sun ascending, each thing beginneth to revive.

5. It was slain the 14. day, which was the fourth day after the separation thereof, v. 6. which was then full Moon: shadowing, that then Christ should suffer, when the fulness of ceremonial light was in him accomplished, and in his death to make a full period, ever thereafter to decay and vanish.

To shew, that by the true Passeeover, not onely is our time, And all other things sanctified: but also that we should in recent remembrance of that benefit of our Redemption, all our dayes and years be thankfull to our gracious Redeemer, Ephes. 5. 4. 20. and that by his death, true life and reviving came unto mankind.

To shew first, that instantly after his Birth, our Passeeover should not be sacrificed, till the appointed hour: and secondly, that as thereby they were taught to prepare themselves to the eating thereof; so should we to the eating of our Lamb by true Faith and Repentance, 1 Cor. 11.

6. In the evening the Pasſeover was killed, *Ibid.*

*Shewing thereby that in the latter time Chriſt ſhould ſuffer: and as at night there is darkneſſe & all are at reſt: So when all mankind was ſitting in darkneſſe of mind and life, and all the world at a generall outward reſt of peace, then ſhould our Saviour come and ſuffer. As alſo the killing thereof at even did ſhew how as at even the Sun goes too: ſo it was the Sun of righteouſneſſe that was to ſuffer and dye, and at his Paſſion, what univerſall darkneſſe ſhould be upon the whole earth, Luke 23.44.*

7. At night alſo the Paſſeover was eaten, *verſe 8.*

*Prefiguring ſo unto us how our true Paſchal Lamb ſhould be eaten by us, in myſterio ſcilicet, accenſo alio lumine quam naturali.*

8. It was eaten in Goſſen, *Iſrael* being in *Egypt*, and in *Ieruſalem*, they being in *Canaan*: both places of the Churches abode.

*To ſhew, that in his true Church onely is our true Paſchal to bee found, and profitably fed upon, Col. 1.18.*

9. It was ( more particulaly ) eaten in the Family, each house a Lamb, ver. 3.

10. The house must be prepared.

11. If the house be too little, the neighbours must bee assumed, yea, the stranger, so be he be circumcised, verse 4.

*joyfull Vocation also of the neighbour Gentiles, and admission to the fellowship of faith, being inwardly circumcised, and at last, to condemn the privat giving of the Sacraments to one or two onely.*

12. The Passeeover was to be taken of the Lambs, verse 5.

13. Or it was to be taken of the Kids, *Ib.*

*Shewing, that with unity in faith & love, as all of one family, we must eat of our true Passeeover, & that they are but few who truly feed and are partakers of this Lamb, Mat. 7. 13.*

*To warn us so to prepare our hearts, 1 Cor. 11.*

*To signifie first the superabundant vertue of Christs death: for the house may be too little for the Lamb, but not the Lamb for a house: as likewise, the sweet Communion of Saints in love, the*

*To shew that our Saviour should bee innocent in life, meek and patient in death, and profitable alway, Iſai. 53.*

*To shew, albeit our Saviour was sinlesse himself.*

And

And in the general, the taking of it from among the flock, did signifie the separation of Christ from sinners.

14. It must bee without any blemish, *ibid.*

14. He must be a Male, *ibid.*

16. He must bee a year old, *ibid.*

continuance yeelds sufficient proof. As also: that perfection of Christ in like sort, and that in fulnesse of time he should come & suffer (a year being a perfect revolution of the suns full course,) Heb. 4. 15. 5. 2.

17. It must bee set apart awhile, ver. 6.

work of our deliverie, 1 Cor. 11. Psal. 103.

yet he should come of the race of sinners: (as the Kid comes of the Goat) as also, that in wrong reputation, & true imputation, being made sin for us, he should be as a Kid or a Goat, 2 Cor. 5. 21, Isai. 53. 4.

Shadowing thereby the perfection and innocencie of Christ, Psal. 40. 7.

Noting thereby the excellencie of strength and dignity (most proper to that Sex) which should be in Christ, Hos. 1. 11.

Signifying the experience that Christ should have of our miseries, whereof even a dayes con-

Teaching thereby preparation, & due meditation of the Lords great



18. It was then killed, & that by Israel, Ibid.

19. The blood was be-sprinkled on the Lintell and door-posts, that the Angell seeing the same might passe by, verse 7.

Note also, that the aspersion of this blood by *Hysop* (which is a purging Herb) doth give us to understand the three-fold vertue of Christs blood. First at it is a ransom to

*So Christ beboved to dye, ere comfort could flow to us of appeasing Gods wrath, and satisfying his justice, the merit of whose death redounds to his chosen Church onely, Isaiah 59.20.*

*Signifying, that by Christs blood applied, the wrath of God is made to passe by us: and where Christ the Lamb is inwardly in the house of the Soul, the sprinkling of Christs blood will be seen by sanctification outwardly in the practice of the life, 1 Cor. 1.30.*

*Also the sprinkling of the blood upon the door-posts, noted, how going in and out, ever we should remember Christs death, and not be ashamed of the profession of his Crosse: And that by Baptism our soules must first be Gods*

Gods justice: and secondly, preserveth from the destroyer of Gods wrath: so thirdly, it purgeth also the polluted soul.

20. The Lamb must be rost with fire, and that wholly, or all of it, *verse 8.*

21. It must not be eaten raw, *verse 9.*

22. It must not be sodden with water.

*(adding altering or impairing)* nor to the merit of his all-sufficient sacrifice, the proud merit of our menstruous righteousness, *Iai. 57. 12.*

23. It must be eaten all, & that with unleavened bread, *v. 8.*

*him, we must eschew corruption of doctrine of manners, and malice, 2 Cor. 5.*

*spinkled with his blood, before wee can look for to be partakers truly of his bodie, 1 Cor. 12. 13.*

*Signifying thereby the agony of Christ in the Garden, and the wrath of his Father which he did endure both in soul and body, Mat. 26.*

*Noting, that we should not unpreparedly receive, nor grossely conceive of Christ in the Sacrament, Ioh. 6. 1 Cor. 11.*

*Shewing, that to his Institution wee must not joyn our inventions*

*To shew, that nothing in Christ is unprofitable, or to be rejected, and that to the true participation of*

24. With

24. With sower herbs also the Passee-over must be eaten.

and sower estate of sinnes slaverie, wherein we were captivate, and of the bitter Passion of Christ, whose teeth were set on edge when we had eaten the sower Grapes, Ila. 53.4.9.

Signifying thereby, that with repentance we must eat our Passeeover, in remembrance of our bitter

25. They behoo-ved to eat the Passee-over, their loins being girded, their staves in their hands and their shoos on their feete Verse 11.

To shew how we should eat our Passeeover, like pilgrims, to wit, not looking for a permanent City here: our loyns girded with verity, & the preparation of the Gospel on our feet, the staff of Gods Word in our hands, and with alacritie and readinesse making forward to our heavenly mansion, Phil. 3.13.

26. They behoo-ved likewise to eat the same in haste, as not doubting of the speedy work of their deliverie, & as ready waiters when they

To signifie likewise in Faith and readnesse to come when Iesus calls, & with the affections of Fear and Love, (which are the two usuall causes of hast) desirously and boldly we should

should be called out of doors.

27. Nothing was to be reserved till to morrow of the Lamb, *verse 10.*

28. If any remain thereof overnight, the same must be burnt with fire, *verse 10.*

29. No uncircumcised person might eat of the Passeeover.

30. The bones thereof might not be broken.

should eat our Passeeover, 1 Cor. 1.

Noting thereby the fullness of theirs and our deliverance: nor that we should reserve our sin to live in awhile keeping up, as it were a part of Christs death for it. Popish reservation also of the Host is condemned hereby.

Teaching to avoid profanation of holy things hereby: Hoc pacto etiam compellens acceriere egenos (saith a Father) This burning is apishly imitated in the Popish Host.

So no unsanctified person can be truly partaker of Christ Iesus, Mat. 22.

Typing hereby in Christs suffering, how not a bone of him should be broken, as was foretold, Ioh. 19. 36.

31. None

13. None might  
goe out of door that  
night.

23. One Law shall  
be for all (saith the  
Lord) *verse* 49.

33. It was to be ob-  
served, with the  
word of instruction,  
to be joyned there-  
to, *verse* 26, 27.

Last, in that the  
bloud of the Lamb  
was first sprinkled,  
and then it self pre-  
pared and eaten.

*Perseverance in Christs  
Family or Church, & in  
the bosome thereof, being  
pointed at hereby, not go-  
ing out in Affection to the  
world again, Rev. 2. 10.*

*Shewing thereby, wherein  
by the Church of Christ is  
governed, and that with  
God there is no exception  
of persons, A. A. 10. 34.*

*So is the Sacrament to  
be celebrate with the  
word of institution, and  
exhortation to be added  
thereto likewise, as the  
Seal and Charter going  
together, 1 Cor. 11.*

*It shewes that first  
Christ was made a sa-  
crifice to God, and then a  
Sacrament to us.*

*The Disparity.*

**T**He Jewish Pasover did feed the body : but our Pasover Christ doth feed the soul. It was a sign of their deliverance : but Christ is the very worker of our deliverance. There were many Lambs eaten in the whole camp, all called the Pascover; because they pointed at one alone who should be the true Pascover, and who alone sufficeth the whole number of his faithfull. The Lamb being eaten, nothing therof did remain: but Christ being fed upon, is no whit impaired, but remaineth as perpetual nourishment to his own Chosen.

*15. Aaron.*

**1. A**ron, a Teacher, or the mountain of fortitude.

*So is Christ the true Teacher of his Church, and exalted Mountain of invincible strength, Mat.*

*10. 21.*

**2. He**

2. He was *Moses* mouth to the people, *Exod. 4. 30.* So was Christ his Fathers mouth to the world, in declaring his will, *Jo. 1.*

3. He was the blefser of the people, *Levit. 9. 22.* So is Christ the true blefser of his people and Church, *Gen. 12. 3.*

4. He was the high Priest of the Lord, *Levit. 8.* And so was Christ that only true High-Priest of his faithfull, *Heb. 19.*

5. He dyed on the top of Mount *Hor*, called *Mosera*, *Numb. 20.* So Christ dyed on the top of Mount *Golgotha*, *Luke 23.*

The Disparity.

**A** *Aron* died in the wilderness for his own offence, for disobeying the Lord at the waters of *Meribah* : but Christ Jesus our High-Priest died in the world, for our offences & manifold disobedience imputed to him, and undertaken by him. Also *Aaron* brought not the people into *Canaan*, neither entred there himself : but our High-Priest

hath both entred himself into that heavenly Canaan, and bringeth the members of his true Church there also.

*The High-Priest, Exod. 28.*

1. **H**E was taken of men, but behoved not to have any blemish, *Levit 22. 17.*

2. He assumed not this honour to himself, but it was given him of God.

3. He was washed with water, and anointed with the holy oyl, *Exod. 29. 7. Levit. 16. 4.*

4. His flesh and loynes were covered with clean linnen, *Exod. 28. 42.*

*So was Christ of the race of mankind according to the flesh: but was altogether sinlesse, Heb. 7.*

*So neither did Christ, but it was given him of the Father, Heb. 5. 5.*

*To note that immaculate sanctitie that should be in Christ, and that he should bee annointed with the oyl of gladnesse above his fellowes, Iai. 61. 2.*

*So was Christs Humaniitie clothed with true holinesse, Iai. 53.*

5. He



5. He was cloathed gloriously. *Ex. 28. 2.*

So was Christ with perfect righteousness, and the Majestie of his Deitie.

6. He had a holy crown upon his head, *Exod. 29. 6.*

Signifying thereby the Deitie of Christ (which as a circle hath neither beginning nor end) and the royall dignitie where-with he is crowned King of his Chosen, *Ier. 23. 5.*

7. He had an ingraven plate with Holinesse unto the Lord on his forehead, *Ex. 28. 36.*

Noting the intercessorie oblation of the perfection of his Holiness, whereby our imperfect righteousness is at the Fathers hands accepted, *Heb. 8.*

8. The colours of the embroidering of his garments beeing Blue, Purple, Skarlet, and White, *Exodus 28. 6.*

Signified the truth of his Prophetical Office, the Majestie of his Royall, the perfection of his Priestly, and his sincere sanctitie in execution of all, with all other his resplendent grace brantifying his blessed person, *Heb. 10. Ioh. 18. Act. 7.*

9. The edge of woven work about the Collar of the Robe of the Ephod, that it should not tear, *Ver. 32.*

10. He had *Urim* and *Thummim* upon his breast, *Ver. 30.*

11. He bore the names of the Tribes of *Israel* upon his breast, when he went in before the Lord, *verse 29.*

12. These names were ingraven in hard stones.

13. Likewise he bore the names in two Onyx stones upon his shoulders, *Exodus 28. 9.*

*Poinded at the spiritual strength, and entire righteousness of Christ, Heb. 7-26.*

*So had Christ the perfection of true light, and perfect holiness in his heart, Ibid.*

*Typing the continual intercession of Christ for his Church, Heb. 7. 25.*

*So are the Godly not lightly written, but indelibly graven in the memory and love of Christ, 1 Joh. 4.*

*So doth Christ hear and upbear his own, by his secret power and grace even when his back seems turned upon them, Jer. 8. interceding for them, Heb. 7.*

14. The

14. The wreathed chain tyed to the rings of pure gold, wherewith the brest-plate and Humeral was tyed, *verse 14.*

*Signified the perfect connixture of all heavenly vertues adorning Christs humanity: as also, that true faith, whereby we are girt unto him, Jer. 13.*

15 The Bels and Pomegranates hanging about his vesture, whereby he was heard when he entered into the Sanctuarie and Holiest, *verse 33.*

*Shadowed his Proclaiming of the joyfull Gospel, and confirming the same by his holy works and miracles upon earth: as also typed his continual intercession for his Chosen in Heaven, Heb. 8.*

16. His costly wrought Girdle, *ver. 39.*

*Signified that truth and constancy whereby our High-Priest in his gracious promises of the Gospel is perfectly girt about.*

17. He alone entered into the holiest place, and that not without blood, to make atonement and

*So hath Christ entered into the Heavens, there alone, and only to be our Mediator, through the merit of his precious blood shed and atonement once inter-*

intercession for the people, Levit. 16.

18. He might not goe forth of the Sanctuary to lament for the dead.

19. His Wife be-  
hooved to be a chaste  
Virgin.

20. The Putting  
of the bloud of the  
solemne sacrifice  
upon his right ear,  
thumb, and toe, Ex-  
od. 29. 20.

As also, the consecrating of Christs whole person by his death and bloudshed to be the Prince of our salvation, even as we should likewise in all things by his bloud be consecrated unto his holy obedience in all our senses, actions, and walkings, Heb. 7.

21. His garments

made for all, to procure good things, and appease wrath for us, Heb. 7.

Shadowing, that Christ now being ascended and entered into the holy heavens, his beatitude now cannot be interrupted by any more sufferings of misery or dolour, Ibid.

So must Christs Church be as a Virgin, chaste, and giving neither her love, nor his worship unto any other, Mat. 25.

Did shew, that in Christ there is nothing but right and unblameable, and that it is his bloud, that should make them blessed that should sit at his right

band. As also, the consecrating of Christs whole person by his death and bloudshed to be the Prince of our salvation, even as we should likewise in all things by his bloud be consecrated unto his holy obedience in all our senses, actions, and walkings, Heb. 7.

Even so doth the garment of the right conscience remained

remained for ever, for his sons to be clothed withal, *Ex.* 29. 29. *of Christ abide for ever for to cleare his own children withal, in Iustificati- on, unto Sanctification & glory, Eſay 61. 10.*

(As for the linnen garments of the inferiour Priests, they signified that Holinesse which the Ministerie ought to be clothed withal, set down by the Apostle, *1 Tim. 3.*)

*The Disparitie, Heb. 7.*

**T**He Iewish High-priest was taken of the Tribe of *Levi*; but our High-Priest is sprung of the Tribe of *Iudah*, not after the order of *Aaron*, but after the order of *Melchisedech*. Wherefore the Priesthood being thus changed, of necessitie there behooved to be a change of the Covenant. Againe, the Iewish High-Priest was made without an oath. For as much then as Christ is not made without an oath, by so much is he made surety of a better Covenant, Theirs was made after the Law of the carnal commandement :

dement : but our High-Priest is made after the power of endless life. Theirs needed a successor; therefore they were many, because they were mortal: but Ours, because he endureth for ever, hath a Priesthood which cannot pass from one to another. Theirs behooved to offer up sacrifice for his own sins : but our High-priest is holy, harmless, undefiled & separate from sinners, without spot. Theirs did frequently offer up sacrifice of beasts, whose blood could not purge : but our High-Priest hath once offered up an all-sufficient sacrifice, never to be reiterate, even himself to the father, whose blood cleanseth us from all our sins. Theirs every year entered into the *Holyest* by the blood of Bulls and Calves, which could not take away sins : but our High-Priest, by his own blood hath he once entred into the holy Place, & obtained eternal Redemption for us, by the veil of his flesh peircing the highest heavens, to appear now in the sight GOD for his Church, *Heb. 9. 12.*

17. *The Cloudy Pillar,*  
Exod. 14.

1. **T**HE Cloudy Pillar was Israel's guide, which they follow'd in their several campings from Egypt to Canaan, Num. 9. 15, 16, 17, &c.  
*So is Christ our true guide, which we must follow in our journey to heaven, both in the precepts of his Word, and practice of his life, Mat. 11. 29.*
2. It was in the shape of a Pillar.  
*So is Christ like a Pillar, firm, stable, and streight, and with his strength supporting all those that rely upon him, Exod. 15. 2.*
3. In going behind between the Camps of Israel, and the Egyptians, it was a defence unto them, Ex. 14. 19.  
*So is Christ not only a Director, but a Protector to his Church, from all their enemies, Psal. 18. 1.*
4. It was darkness to the Egyptians, but gave light unto them of Israel, ver. 20.  
*So is Christ salvation to the godly: but a stumbling block and stone of offense unto the wicked, Mat. 21. 44.*

5. It

5. It was a Cloud by day, and a Fire by night to Israel, Ibid.

*So is Christ a cooling refreshment to his own, in the scorching day of temptation or trouble: and a comfortable Lamp of light to direct them in the time of this life, Joh. 1.*

6. It was a Fire, & a Cloud, yet both but one Pillar.

*So Christ is God, and Man likewise, yet in both but one person, Esa. 9. 6.*

7. It was a fierie Pillar.

*So is Christ not onely strong as a Pillar for the defence and bearing up of*

*his own, [and as a fire illuminating, purging, comforting, and kindling Zeal in his Chosen ones: but also he is a fire, fearfully to consume his enemies, as stubble before the flame, Psal. 2.*

8. In the fire, and in the Cloud, God was seen by Israel in the Wildernesse: but both ceased in Canaan.

*So in the Word and in the Sacraments he is seen by his Church in the world: but both shall cease in heaven.*



*The Disparetie.*

**T**He Cloud vanished, and was no more seen, after they came to *Canaan* : but our blessed Pillar Christ Iesus, when we enter, and come to that celestial *Canaan*, shall then more cleerly and constantly be seen than before, the foresaid dimm sight of him in Word and Sacraments ceasing.

18. *The Rock*, *Exod. 17.*

1. **I**T was a Rock. *So is Christ that sure fixed and sure.*

*Rock & foundation, upon whom the godly build, and against which the blind wicked ones dashing, bruise themselves in pieces. To which also, his own do run, as to a strong defence, and against which, the gates of hell it self shall in no wise prevail, Mat. 16.*

2. It had no outward delightfull shew in the *Wilder-nes*, but as a bare hard Rock.

*So neither had Christ any outward form or beantie in the world, that we should desire him : but as a root out of a dry ground, was a man full of sorrowes, and in hard distresse and poverie, Esay 53. 2, 3.*

3. It seemed wonderfull, & almost incredible even unto *Moses*, that God would make the Rock to give water to such a murmuring people.

4. It gave water abundantly unto the people, when they could get no other to quench their thirst; so that, in respect of the running streams thereof, it is said to have followed them, *1 Cor. 10.* & this water only sufficiently refreshed them all.

5. It was first stricken with *Moses* Rod, before it yielded forth the waters for the people, *Exo. 17. 6.*

So likewise was it a wonderfull work of love, that the Lord should make his own Son to shed his heart-bloud, for such a rebellious generation as mankind: therefore *Esa. 53. 1.* cries out, Who will believe our report?

So CHRIST shed his blood abundantly, when nothing else could redeem us, nor quench the tormenting thirst of an accusing or grieved conscience, and this bloud only is sufficient to purge all our sins perfectly, *Heb. 7.*

So was Christ nailed on the Cross, according to that, Cursed is every one that hangeth on a Tree, our transgressions of the Law being laid upon him,

him, before his precious blood issued forth of his heart and wounds, to consummate the redemption of his Church, Luke 23.

6. Moses at that time debarred himself from Canaan, and led the people only unto the borders thereof, delivering them to Josua.

To shew, that Christ having suffered, by the Law there is no justification, nor attaining unto heaven: but being imperfect and weak in itself, is now but a pedagogy unto Christ Jesus, Rom. 3. 20.

*The Disparitie.*

**A**Ll Israel promiscuously did drink of the Rock; as well the murmurers, as the godly and patient sort: but so shall not all in the visible Church be partakers of the blood of Christ; but they only who truly repent and believe.

19. Manna, Exod. 16. Joh. 6.

1. **T**HE LORD gave the people Manna to satisfy their hunger, to testi-

So the Lord sent Christ into the world, to be made meet food for the hunger of our souls: to shew us, likewise his unmerited

fi

fic his bounty, power and providence, to tempt or try them in the Wildernesse, *Exod. 16. 4.*

2. Manna was little in quantitie, *verse 14.*

3. It was white of colour, *verse 31.*

4. It was round in shape.

5. It was sweet, and tasted like fresh oyl or waters, baked with honey, *Numb. 11. 7.*

6. It came down from heaven, *Iohn 6.*

7. The name thereof was *Man*, or *Man-hu*: which is a portion, an admirable gift, or meat prepared, *Exod. 16. 15.*

mercy and kindnesse; and poor and lowly he sent him, to try who notwithstanding would beleve in him, *Esay 53.*

So was Christ little and contemptible in the eyes of the world in reputation, *Ib.*

So was Christ holy and sanctified in nature, *Psal. 40. 8.*

To note the perfectnesse & entirenesse of Christ in all heavenly graces, *Heb. 7.*

So is Christ most sweet and pleasant to all afflicted consciences, by the recent and cheering consolation of his bloushed and Spirit, *Ioh. 16. 7.*

So did Christ Iesus, *Ioh. 6.*

So is Christ the portion of his Chosen, the admirable great gift of the Father, and prepared food for every hungry soul, *Ioh. 6. 51.*

8. It

8. It came down with the dew, & was gathered, *verse* 14.

9. It fell round about the Camp of Israel, and was sufficient for all to gather thereof, and fell in no other place, *verse* 13.

10. It was gathered by measure in the Wilder nesse, & hee who gathered least, had no lack, *ver.* 18.

11. When it came, it made the people to admire, for they wist not what it was, *verse* 15.

So Christ comes to us with the dew of grace, & thereby is applied.

So Christ is conversant within the limits of his Church, and is the fulness of grace to all who are true partakers of him, and no where else to be found, *Rev.* 1.

So is Christ's grace in this World given, but by measure, and he who hath the weakest faith, so it bee true, shall attain to the same salvation which he of a stronger doth, *2 Pet.* 3. *Luke* 17. 6.

So when Christ came, many did wonder; yea, Herod, and all Jerusalem with him were troubled, and sundry wist not what that mystery of his Incarnation meant, *Mat.* 2.

G

12. It

12. It was, as sufficient for all, so common to all, and that freely.

*So is Christ a free impartor of salvation to rich and poor, King and Begger, without respect of persons, A. A. 10. 34.*

13. It was ground and baked, before it was meet food for the people, *verse 23.*

*So Christ behooved first divers waies to suffer, before he could be a mee; Comforter and Saviour to his Church, A. A. 17. 2.*

14. It was gathered early, *verse 21.*

*So is Christ and his grace to be embraced speedily & timously, Mar. 25.*

15. It was daily gathered except on the Sabbath, *verse 23.*

*So for a further degree of grace dayly, we must alway labour here, while that eternall Sabbath of rest come, when grace shall be perfect in glory hereafter, 2 Pet. 3. 18.*

16. They went out of their Tents to gather it.

*So must we goe out of the old man & love of the world, to participate of Christ, 2 Cor. 5.*

17. To

17. To the breakers of Gods command, in keeping the same over-night, it turned into putrefaction to them, & stunk, *Numb. 11.*

18. It ceased when they came to *Canaan*, *Ios. 5. 12.*

19. Manna was kept & put in a golden pot before the Lord, to remain in the Holiest for ever, *Exod. 16. 13.*

20. Manna was loathed by the wicked murmurers, on whom the LORDS wrath-fell, *Numbers 11. 6.*

21. Manna fed the natural life.

So to the hearers of Christs Word, and contrarie practisers unto the same, it becomes unto them the savour of death, *James 1.*

So shall the Word and Sacraments, when we come to the Kingdom of Heaven, and see Christ face to face, *1 Cor. 13.*

So Christ Iesus glorified in his Humanity at the right hand of God in the heavens, abides for ever unto all ages of the faithfull, *Heb. 7.*

So is Christ Iesus in his Word & Sacraments, by the carnal and ungodly, whom GOD in his anger shall likewise destroy, *Jude 4.*

So doth Christ Iesus the spiritual life.

*The Disparitie.*

**M**anna did feed onely the natural life : but Christ Iesus is the food of the spiritual life. Again, Manna did corrupt and putrifie : but so cannot our spiritual Manna, who abideth for ever solid and sweet comfort to every distressed conscience. They injoyed it onely in the Wilderness : but our chief and fullest injoying of our Manna, shall be in the celestiall *Canaan*. It was not to be found but at a set time, for it melted away when the Sun arose : but our Manna, Christ, is ever at all times to be found, both in prosperity and affliction, late and early, never disapointing those that truly seek him. Manna that was reserved in the Holiest, was spoiled and did perish thereafter at the captivity : but our heavenly Manna, seated in highest glory, can never perish nor suffer any violence.



20. *The Brazen Serpent,*  
Numb. 21.

1. **N**either *Moses* nor the Law could cure the people of the stinging of the fierie Serpents: but onely the the Brazen Serpent.

2. After many had dyed for murmuring, then the Brazen Serpent was set up  
*Num. 21.6.*

3. A Serpent stung, and a Serpent cured.

4. Albeit it was called a Serpent, yet it was both without poison or sting.

*So neither the Law, nor any creature could cure mankind, and redeem them from the cruel power of Satan, but onely Christ Iesus, Rom. 3.25.*

*So after that all mankind through sinne was subdued to death and condemnation, then Christ came for our recovery to be crucified, Esay 53.*

*So Man (the first Adam) lost mankind: and Man again (the second Adam) redeemed mankind, Rom. 5.14.*

*So albeit Christ was thought a sinner (as other men) yet was he both sinlesse and spotlesse, Heb. 7.26.*

5. It was made of  
brasse, and not of  
gold, *verse 9.*

*So was Christ sent, not  
with outward glory, or  
worldly pompous shew:  
but base and humble in  
outward appearance, Isai.  
55.2.*

6. It was not for-  
ged by mans hand,  
or hammer, but in a  
mould, yet in the  
fire.

*So Christ was not be-  
gotten by man: but con-  
ceived by the Holy Ghost  
to the likenesse of the Fa-  
ther, Luke 2.35.*

7. It was not onely  
made, but before it  
cured, it was set up  
on high.

*So Christ behoved not  
onely to be born: but also  
be crucified, before our Re-  
demption could be finished.*

8. They were onely  
cured who looked  
upon the same.

*So they only are redem-  
med from death, to eter-  
nall life, who onely by  
Faith eyes him, Isai. 46.  
22. beleeving in Christ,  
and that crucified.*

9. It was a wonder-  
full means of cure,  
and undeservedly  
devised of GOD, of  
meer pitie; yea, a-  
gainst the merit of  
these murmurers.

*So is the death of the  
onely Son of God for rebel-  
lions mankind, an admi-  
rable work of unmerited  
mercy likewise, above our  
merit, without our merit,  
and against our merit,  
Ephes. 1.4.*

10. Ye

10. Yet albeit it was instituted by God, and great miracles wrought at the presence thereof: (the Lords institution lasting, & right use being made thereof by the people in the

*Shewing thereby how lawfull by the like example, and much more likewise, Images and other inventions of men, turning to an Idolatrous or superstitious abuse, their abrogating is in a reformed Christian Church.*

Wildernesse) yet at last it being Idolatrously abused, was destroyed by that godly King *Hezekiah*, and called *Nebushtan*, or a masse of brasse, 2 King. 18.

*The Disparitie.*

THE Brazen Serpent was destroyed (as is said:) but our exalted Iesus can never be destroyed. It retained not alway the vertue of curing: but our blessed Saviour doth ever retain the vertue and efficacie of saving.

## 21. The Tabernacle, Exod. 26.

1. **I**T had three places therein: the outward Court, wherein the brazen Laver, and brazen Altar stood,

*Representing the visible Church<sup>1</sup>, wherein is outward Baptism<sup>2</sup>, and externall exercise of worship common to all the Called and Elect, Mat. 13.*

Secondly, the Holy place, wherein was the Candlestick, the table of Shew-bread, and the Altar of perfume.

*Representing the invisible true Church, consisting of the Elect only, militant on earth wherein is the light of the Spirit by the Word, & the true participation of Christ, the*

*bread life, and the sincere acceptable sacrifice of true prayer and praise. Within this place enters onely the Royall Priest-hood of God, Rom. 12.1. 1 Pet. 2.5.*

Thirdly, the Holiest of all, wherein was the Mercy-Seat, the glory of GOD between the Cheru-

*Representing the triumphant Church in the heavens, wherein is seated Christ Iesus in glory, the society of the blessed Angels, and the praise of the*  
bims,

bims, and the golden Censor.

glorified spirits, with the continuall intercession of our Savior for his Saints in earth, Heb. 8.

2. The entry to the Holiest, was by the Holy place, and to the Holy place, was by the utter Court.

So our entry to the heavens, is by being members of the invisible Church, through faith in a good conscience, and our entry to be members of the in-

visible Church, is by associating our selves to the visible Church professing the Word and Sacraments in the Primitive Apostolike sincerity.

3. The fixed Pillars of the holy place.

Signifieth the Apostolike doctrines, in respect of the ministry whereof, the Church it self is, called the Pillar of Truth, 1 Tim. 3. 17.

4. The divers ornaments and instruments thereof.

Typeth the diversity of spirituall gifts and functions in the Christian Church, Rom. 12. 6.

5. The severall coverings thereof.

Doth note the Lords sure protection of his Church by his power and Angels, Heb. 1. 14.

6. Gold

6. Gold within,  
and skins without.

*Shadoweth the spiritual and inward glory of the Church, and her account before God, albeit contemptible to the world in outwards, Cant. 1.4.*

9. The Tabernacle and all the instruments thereof, yea the very Ash-pans & Snuffers of the Candelstick, must be made according to the pattern in the Mount, *Exod. 25.40. Heb. 8.5.*

*Shewing thereby that the Church, and all the exercise of worship that is therein, whether doctrine or discipline, must be conformed unto the written Word, Gal. 1.8.*

8. The voluntary oblation of the people to build the Tabernacle.

*Represents that willing allotment & portion that Christians should give for the upholding of Gods worship and ministerie*

*amongst them, and for the maintenance of the poor members of Christs mysticall body, 2Cor. 9.8.*

9. The principal builders of the Tabernacle, were Beza-

*These figuring the Apostles, as Master-builders laying the foundation of the Christian Church, & the*  
leel

leel and *Aholiab*, extraordinarily in-  
dued with cunning in every work, & the  
secondary, was every skilfull workman in whose mind God had  
put skill, and will to assist the work, *Exod.*  
36.

10. The parts of  
the Tabernacle were  
so made, that they  
might be joyned or  
separate when they  
list, *Deut.* 12. 9.

other the ordinary Pastors  
building on their founda-  
tion aright, being gifted  
and fitted for that effect,  
*1 Cor.* 3. 10. *Rom.* 12. 6.  
*Ephes.* 11. 28.

To shew the faithfull in  
this Tabernacle of their  
body, which is to bee laid  
down and raised again,  
to be farre from their re-  
sting place, while they bee  
in that glorious Temple of  
the heavens seited and  
seated with CHRIST,  
*2 Cor.* 5. 4.

11. The Curtens  
of the Tabernacle  
imbroidered with  
Cherubims.

Signified the service &  
protection of the Church  
by the holy Angels, *Ila.* 6.

12. These Curtens  
were coupled by  
their strings & gold-  
en hookes, that it

Shewing, that the divers  
members of the Church,  
(whether triumphant or  
militant, & every where  
dispersed) make up but  
might

might be one Tabernacle, *Exod. 36. 13.* *one Tabernacle, Ephes. 4. 8. Heb. 9. 11.*

13. The glorious door of the Tabernacle.

*Shadowed Christ Jesus, who saith of himself expressely, I am the door, Ioh. 10. 7. by whom we get entry either to grace or glory.*

14. The Tabernacle thus by all the couplings thereof being erected.

*Did signifie the knitting together by every ioynt, of the whole bodie of the Church in Christ the Head by the truth in charitie, for the furniture whereof (according to the effectuall power which is in the measure of every part) it receiveth increase of the body, unto the edifying of it self in love, Ephes. 4. 16.*

15. Every boord of the Tabernacle, signified each severall member of CHRIST and his Church, of Shittim

wood, that is, chosen and sanctified, overlaid with gold, that is, made glorious in Christ, standing upright, by the erection of Hope, fixed, by the tenons of Faith, and founded on the socket Christ, as also joyned by barres, which is the  
unitie



unitie of one Spirit, and love : the cover-  
ture of this Tabernacle, is Christ, the  
linnen represents his innocencie, the  
Goats hair, his afflictions ( the Peniten-  
tiars garment beeing usually made of  
such) the third covering dyed red, figur-  
ing his blood covering our sinns, and the  
fourth of broken skinnes, his abasement  
and humility. The door of the Tabernacle  
was not of any hard or debarring matter,  
but of a veil, easily penetrable, to shew  
our easie access to grace in Christ, and  
acceptation in the bosome of his Church.

22. *The Veil of the Holiest,*  
Exod. 26.31.

1. **I**T was glorious,  
of embroidered  
work of divers co-  
lours.

*So was the body of  
Christ beautified with  
excellent, divers and hea-  
venly graces, Heb. 7.26.  
Col. 2. 3.*

2. It was repleni-  
shed and wrought  
ful of Cherubims.

*Noting thereby that ser-  
viceable & ready atten-  
dance of the Angels on the  
person & body of Christ,  
Ioh. 1.51.*

3. It

3. It was born up by glorious & costly Pillars, over-laid with gold, on Sockets of silver, which it covered, and whereon it did hang.

4. By the Veil onely there was entry into the Holyest place of all.

To shew that the Humanity of Christ (specially in his suffering), should be borne up by his Deitie, which his Man-hood did overveil, & under which it again in a manner did lurk.

So by the Veil of his flesh onely (rent upon the Crosse) hath Christ made a new and living way for us to God and to Heaven, Heb. 10. 20.

### 23. The Ark, Exod. 25. 10. to 17.

1. **T**HE Ark was made of Shittim wood, which was durable, and not subject to putrification.

2. The Wood was over-laid within & without with fine gold and pure.

So Christ Iesus was neither subject to the corruption of sinne, nor putrification of the grave, Psal. 16. 9, 10.

So the excellent divine nature of Christ was so united to his humane, that not onely the vertue thereof glanced inwardly in his soul

soul and mind : but outwardly also did shine most gloriously in his actions, Col. 2.

3. It had a crown of gold round about.

Deity, which ( as a circle ) hath neither beginning nor end, Ioh. 1. 1.

4. It had length, breadth, and height, and was in shape foursquare.

Shadowing the patience and long suffering of Christ, the ample extent of his love & grace, and the sublimity of his glory and reward stable in himself, who could not be overthrown, and constant in mercy, who never can varie, Psal. 103.

5. The measure of the Ark exceded not the dimensions of mans proportion; so that he might fathom it about.

Shewing thereby how Christ being made man, dimited himself to our capacity, was sien, heard, & handled, & remains still accessible, Hebrews 4. 16.

6. It had four rings and barres whereby it was carried.

Signifying how Christ should be carried in the ministerie of the Gospel, by his faithfull Preachers, to the four corners of the earth, Mat. 28.

7. Th

7. The barres in the rings must never be severed from the Ark.

*So preaching and Christ must never be asunder, but adhering to the Ark and ground stone, truth must be taught, Gal. 1. 8.*

8. The two tables were in the Ark.

*Signifying thereby, that Christ is the end of the Law, satisfying the same*

*for us, delivering us from the Curse thereof, and making our obedience also to the Law acceptable to the Father, by covering the imperfection of our workes, Plal. 130. Rom. 3. 21.*

9. In it was the pot of Manna.

*To shew, that in Christ is the treasure of comfort, spiritual nourishment & life, Rev. 2. 17. Col. 3. 1.*

10. In it also was Aarons Rod that budded and bore fruit.

*To signifie that in Christ we have assurance of a blessed Resurrection, and that by him our rebellion*

*is covered: as also that in him Aarons Priest-hood is wrapped up, and ceases, Heb. 8.*

11. God spake by Oracle out of the Ark.

*To prefigure, that out of the nature of man in Christ he should speak to the world, Heb. 1.*

12. The

12. The Ark was an assurance of Gods presence amongst the people, and God did dwell therein.

13. Where the Ark was, there only it was lawful to offer sacrifice, and no where else was it accepted.

14. By the Ark Jordan was divided, so that the people went dry and safe over to Canaan.

15. The people a great way might not come near unto the Ark.

16. By the Arks compassing of Iericho, with the blowing of the Horns, the walls

*So Christ is the cause and assurance that God in mercy is present with us, Jo. 17. 21. and in Christ personally the Deity did dwell.*

*To shew, that where Christ is, so wit, in the Church, there, & through him only our service is acceptable.*

*So by Christ a ready way is made through all the horrors of death, for us to come safely to our heavenly Kingdom, Psa. 23. 4.*

*Shewing thereby what reverence ought to be to Christ in his Word and Sacraments, Act. 10.*

*So where Christ comes by the powerful preaching of his word, Principalities and highest powers must*

of the City fel down, and by the presence hereof in battel, the people were assured of victory.

17. When the Ark was set in the Temple of Dagon, Dagon fell and brake.

18. The Philistims were plagued at the presence of the Ark with them: but Obed-Edom was blessed by having it with him.

19. The people of Bethshemeth were fearfully punished, for looking into the Ark.

20. After long transporting, at last it was gloriously conveyed, and settled

yield, and if he be with us, who can prevail against us? Rom. 8.

*So where Christ comes by his Gospel of Truth, Idolatry goeth down, Act. 19.*

*So where Christ is in wrath, their estate is dangerous: but where he is in love, their blessings are with him, Ioh. 17.*

*To teach us how dangerous it is to pry into Gods secrets unrevealed, and not be wise according to sobriety, Rom. 12. 3.*

*So after many journeys, & long suffering on earth, Christ Jesus at last was received up in glory, in the holiest heavens, to sit in*

in Solomons Temple at the Fathers right hand  
there still to remain. | for ever Psal. 110. 1.

24. The Ark, as it typed the mystical  
body of christ.

1. IT was the keeper  
of the testimony. | So is the Church the  
keeper of the Scriptures.

2. It was wooden,  
but covered with  
pure gold. | So the Church is in it  
self infirm, but through  
Christ is strengthened,  
& beautified with grace,  
Cant. 1. 5.

3. God was pre-  
sent with the Ark. | So is he with his Church  
untill the worlds end, Io.  
14.

4. The Propitiato-  
ry covered the Ark. | So doth Christs death  
cover the spots of his  
Church, and the accusing  
of the Law, Gal. 3. 13.

5. The Cherubims  
stood above the Ark. | So the protection of the  
Angels stands above and  
about the Church, Heb. 1.

6. It was transpor-  
tative ever, while it | So the Church hath no  
constant place on earth,

was seated at last in the glorious Temple of Solomon.

7. It had a Crown of gold about it.

8. It had the four dimensions proportionably.

9. In it was the pot of Manna, and Aarons Rod.



25. The Mercy-seat, or Propitiatory,  
Exod. 25. 17. to 23.

1. It was called the Mercy-seat, or propitiatory.

while it be at last seated in the glorious heaven, Heb. 13. 14.

So is the Church crowned with divers graces and gifts here, and shall be with the Crown of glory hereafter, 1 Cor. 12.

So hath the Church of Christ, the depth of Faith, the height of Hope, the Latitude of Charity, and the Longitude of Perseverance.

So in Christs Church is the comfort of true doctrine, and regiment of wholesome discipline, Rev. 11. 4.

So is Christ he in whom mercy is truly seated, and hath made a Propitiation for our sins, Ro. 3. 25.

2. It



2. It was the cover of the Ark where the two Tables lay of the Law of Moses.

3. It was of pure gold.

4. Upon it were 2 Cherubims, shewing that the very Angels have their stablishment in Christ their Mediator, by confirmation, as also

5. They stretched their wings on high, covering so the Mercy-Seat.

and shadowing forth likewise hereby the most comfortable and sure protection of the Church, Mica. 4. 11. and their readiness to act Christs will.

6. They looked down upon the Mercy-Seat.

So Christ is the true cover and deliverer of us, from the curse and accusation of the Law, Ro. 3.

Noting thereby the spotless holiness of Christ, Heb. 6. 26.

Signifying the Angels ready attendance on Christ and his Church: as also figured, that when we draw near to the Mercy-Seat Christ, being adopted & ingrafted in him, then are we joyned to the society of the Angels, Luk. 20.

Figuring so the Majesty of Christs Deity, which none in glory can behold, of the very Angels, but with their faces covered,

Signifying the mystical Majesty of the Incarnation, into the which

*the Angels desired to pry and behold, 1 Pet. 1. 12.*

7. The faces of the Cherubims were one towards another, & both towards the Mercy-Seat.

*So representing also the consent of the old and new Testament, and their mutual witness-bearing one to another, and both looking upon Christ, the one*

*pointing him to come, and the other already come: as also, signifying the holy love and agreement that the Angels have amongst themselves in Christ.*

8. From the Mercy-Seat between the Cherubims, the Lord uttered his will to the people, and no more in a Bush, or in a Cloud spake he.

*So in divers manner did the Lord speak in old time to the Fathers, by dreams and visions: but now in the last daies hath he spoken by his Son, and still as yet doth in the two Testaments of his sacred Word, Heb. 1.*

9. The Cherubims were of Gold, beaten out with the hammer.

*Signifying the glistening brightness of heavenly wisdom contained in the Scriptures, whose worth is above gold, & is given by the inspiration of the Spirit of God, and penned by holy men, Psal. 119. 2 Tim. 3. 16.*

10. Note

10. Note last of all, that not between Seraphims, (which are put for executers of Justice, as *Isai.* 6.) but between Cherubims, as Messengers of Mercy, the Lord in Christ shews himself appeased.

26. *The Golden Censor, Heb. 9.*

**W**ith this golden Censor the High-Priest putting Incense therein, filled the Holiest place with a sweet perfume; when he entered in to speak before the Lord.

*Signifying thereby the Lord Jesus intercession, through the pure & perfect merit of his savory obedience, whereby he hath filled the holiest heavens, as with a sweet odour & incense, appeasing Gods wrath, and making us & our prayers and works acceptable, Heb. 4. 14.*

27. *The Table of Shew-bread, Exod. 25. 23. to 31.*

1. **I**T was of Shittim wood, covered over with gold, and a Crown about it.

*Noting, (as is said) the purity of Christs Humanity, with the glory of his Deity, and Majesty of his Kingdom.*

2. It had food thereon, whereon only the Priests might eat.

3. The Shewbread was ever upon this Table.

4. The Incense cups were upon the table.

*Sacrament, Prayer must be joyned, and on Christ's institution and rule, as on the Table, to be set and grounded, 1 Cor. 11. 23.*

5. The bread was renewed often, and set before the Lord.

*Teaching us that due acknowledging & thankfulness which we should have & renew frequently, or the benefits of the Lord which he reneweth evening and morning towards us: as also typing that variety of doctrine and comfort contained in Christ's Word, and wherewith, as with old store and new, every skilfull*

*Signifying that spiritual and heavenly nourishment in Christ; whereof only the royal Priesthood of the faithfull are partakers.*

*So true preaching, and sincere administration of the Sacraments (whereby that bread of life is set before us) must ever be upon Christ crucified, as on the sure ground, Gal. 1. 8. 1 Cor. 3.*

*Signifying, that with the preaching of the Word, and administration of the*

*skilfull Pastour should be furnished in due time to dispences, 2 Tim. 3.*

6. The several instruments thereof: as Dishes, Goblets, and Covers, were all of pure gold.

*Figuring the diversity of gifts, places and functions in Christs Church, wherein every one ought sincerely and holily to walk, 1 Cor. 12.*

7. The Bread in number were twelve, for the twelve Tribes of Israel.

*Signifying sufficient food to be in Christs Church, and in the Scripture propounded for all the members of that spiritual Israel, and Elect to partake.*

28. The Candlestick, Exod. 25.  
31 to 40.

1. IT was the only thing that gave light unto the Sanctuary.

*So Christ is that only Light, and Light giver, which shineth in his Church, Ioh. 1.*

2. It was of pure gold.

*Shadowing so the excellency of Christ, and of his Pastors, through that light whereof they are bearers, Rev. 1. and noting thereby also the dignity of the Word, Psal. 119.*

3. It had seven Lamps.

*Signifying so the perfection of the light of Christ (seven being the number of perfection.)*

4. It was placed in the Sanctuary.

*So is the light of Christ placed in his Church, and there only to be seen in the brightness of his Word, and illumination of his Spirit. So that where that light shines not, there is not the true Church, Joh. 10. 4, 5.*

5. It had an upright Stem, which did bear the many branches that did issue and proceed from the same.

*Typing Christ Jesus that true stalk and fountain of light, from whom all light floweth, and which bears up, and keeps constant in the truth all the branches, and true light-bearers of his Word, Rev. 1. 20.*

6. The branches were adorned with their Bowls, Knops, and Flowers.

*So are the true light-bearers of Christ, adorned with divers meet graces and gifts by him, tending both to the Spiritual delectation, and profit of his Church, 1 Cor. 12. 14.*

7. Aaron did dress

*33. So is our blessed High-Priest, the only enlightener those*

those Lamps, and renewed their oyl daily. and siter of his Pastors, to shine the more clearly in his Church, and the power in of grace into their hearts, to be as Lamps to others, by true faith in a good conscience, Ibid.

8. It had Snuffers and Snuff-dishes of pure gold. Shewing how much doctrine, the sincerity of discipline, according to Gods Word, whereby the light of the Church is kept clear, should ever be joyned, and excommunication used of all scandalous and rebellious persons, like the extinguishing of noysome smelling Snuffs. As likewise that every one ought to content himself with his room, how long soever it be, so it be in the Sanctuary: and as the Snuffers were of gold; so they conscionably to walk in their station, Rom. 16. 17.

9. It was in the Holy place: but not in the Holyest. Shewing how the light of Gods Word must be in the Militant Church, but shall not need to be in the Triumphant, when face to face we shall see the Lord in glory, Rev. 21. 22.

10. Also as the Candlestick had Flowers, signifying, as it is before, the spiritual Did represent the efficacy of the Word, unto the bringing forth of the fruits of holiness.

delectation of the Word, to the Knops or Almonds which it had.

Last, the pure oil  
powred into the  
Lamps making the  
same to burn,

*Signified the grace of  
the Spirit accompanying  
the Word, making the  
same powerfull in opera-  
tion.*

29. *The Altar of Perfume, Exod.*

30. 1. to 13.

1. **I**T was of Shittim wood, overlaid with gold, and having a Crown about it.

*Shadowing (as before)  
Christ, in both his na-  
tures, the Deity yielding  
glory to his Humanity,  
and crowned now with  
Majesty, as the gold ad-  
orned the Shittim wood, and  
circled the Altar.*

2. It had Horns on the four corners thereof overlaid with gold.

*Shadowing the power-  
full and holy vertue of the  
intercession of Christ, to  
extend it self to the four  
corners of the earth, to the  
comfort of his Church di-  
spersed every where, Heb.  
7. 25.*

3. The



3. The Incense be-  
hooved to be offered  
only upon it.

*Shewing how our pray-  
ers must be made in his  
name, and through his  
mediation are only accep-  
table, Ibid.*

4. It behooved first  
to be beaten, made  
and prepared, before  
it was put on the Al-  
tar.

*Noting, how our pray-  
ers must proceed out of a  
humbled and contrite spi-  
rit, which we offer up in  
the name of Jesus, Ps. 51.*

5. It was kindled,  
by fire upon the Al-  
tar.

*So must our prayers be  
by a holy and fervent zeal  
and desire, through the o-  
peration & stirring up of  
the holy spirit, Ro. 8. 26.*

6. It was offered  
up by the Priest.

*So are the prayers of the  
Faithfull offered up, and  
made acceptable to the*

*Father, through the Oblation and Intercession of our  
High-Priest Jesus. As also, they who offer up accep-  
table prayers upon the Altar of our mediation, are  
the holy Priest-hood of the Lords Chosen, Rev. 1. 6.*

7. No strange In-  
cense was to be offe-  
red upon this Altar.

*So no unwarranted or  
unlawfull form of prayer,  
superstitiously or idola-  
trously devised, to any*

*Saint or Angel, is in Christ, or by him any wise to be  
thought acceptable, Mat. 6.*

8. The

8. The perfume behooved to be perpetually before the Lord.

*Shewing thereby, not only the continual exercise of Prayer which daily we should use on earth: but also the continual intercession of our Saviour in the Heavens for us, Heb. 7. 25.*

9. The High Priest made this perfume only, and might not be applyed to any other use, but to burn before the Lord.

*Teaching that in Christ Jesus only is direction, which we must follow in praying, according as he hath taught us to say, Our Father, &c. and not to make our Petitions to any other in Heaven, or on earth, Mat. 6.*

10. After the clearing of the Lamps of the Candlestick, evening and morning, then the Incense was burnt.

*Shewing so, that our prayers, and all our Christian duties in Christ, must be done according to the light and direction of his Word and Spirit, 1 Cor. 14.*

11. The Incense was made of divers Spices.

*So must the prayers of the godly be seasoned with divers graces, true repentance, lively faith, unfained love, and such like Ps. 51.*

12. The

12. The Incense was offered up in the Holy place, without the veil of the Holyest, near to the Testimony before the Mercy-Seat.

*So the Prayers of the godly in his Church here on earth, must proceed out of a holy heart, be made agreeable to the testimony of Gods word, & through faith have an eye ever to Christ Jesus, our true Mercy-Seat, in him, and for his sake, to be heard of the father, Joh. 14. 13.*

13. Once a year the Altar was sprinkled with the blood of the expiatory Sacrifice.

*Shewing how Christ is by his blood shed consecrate our blessed Mediator, & that no Prayer is acceptable to God, but that mans, who, through the blood of Christ, is reconciled to him, Ibid.*

30. *The Altar of Burnt-offering.*  
Exod. 27. 1. to 9.

1. IT was of Brass in the Court of the Sanctuary.

*Shewing how that Christ Jesus, albeit now shining in glory ( like the golden Ark in the Holyest ) yet in*

*in the world he should abase himself, (like Brass) coming in the shape of a Servant, Isai. 53. 2.*

2. This Altar was but one; and in one place, and the Sacrifice to be offered thereon in this place only.

*Figuring thereby that we have but one Altar of Redemption, and Salvation, Christ Jesus alone, who only once, and in one place hath offered up a sufficient unreciterable Sacrifice for mankind, Heb. 7. 27.*

3. It had four Horns on the four corners thereof.

*Signifying the spiritual strength of Christ, which should be manifested to the four corners of the earth,*

*and that with a strong Faith flying thither, we should in all our distresses stay only on him, and tye our carnal affections to the Altars Horns, by captivating them in Christ, 2 Cor. 5. 15.*

4. It had a Brazen grate in the midst thereof, whereon the fire was put.

*Representing so the humbled soul of our blessed Saviour, which did bear the fire of Gods wrath for our sins, Isai. 53. 12.*

5. It had divers instruments for serving the same.

*Typing the sundry callings that Christ hath in his Church, for the glory of his Name, & edifying of his Church, 1 Cor. 12.*

6. It

6. It was to be cleansed seven daies, and sanctified : so it was most holy, and whatsoever touched it was holy, *Exodus* 29. 37.

7. Also, the grate or Net-work purged the Sacrifice.

8. This Altar was hollow between the boards.

9. Last, in that it behoved the Shittim wood to be overlaid with Brass, that thereby it might endure the fire.

*Figuring thereby the perfect sanctifying of our most holy Altar Christ Iesus: and that whosoever toucheth him by true faith, is made holy by him; 1 Cor. 1. 30.*

*To shew that even so doth Christ Iesus purge our sacrifices offered on him, and maketh them acceptable.*

*Signifying thereby the emptying and eximiation of Christ.*

*It figured, that so the humane nature of Christ (the holy) was unable to endure Gods wrath, as it did; except underpropped and strengthened by the Deity.*

31. *The Brazen Laver, Exod.*

18 to 23.

1. **T**HE Brazen Laver served for the Priests to wash their hands and feet thereat, before they ministred before the Lord.

2. After the Priests had washed themselves clean, and arrayed themselves with clean linnen, then they entred into the Holy place.

3. They shall wash themselves (saith the Lord) lest they die.

*Typing that inward Baptism by Christs blood, wherewith the holy Priesthood of his Chosen must be washed, and sanctified in action and affection, before their service can be acceptable, Ephes. 5. 26.*

*So, after that the godly are inwardly washed by the blood of Christ, and have received the garment of his righteousness unto sanctification, then it is that they become members of his true Church, 1 Cor. 12. 13.*

*So must we be purged (as is said) and sanctified by the Spirit of grace, if we would not incur eternal death and damnation, Mat. 28. Mar. 16. 15.*

4. He

4. He that toucheth the Laver, it being annointed with the holy oyl (as all other things in the Holy, & in the most Holy place were) shall be holy, (saith the same Lord.)

*Shewing, how all they, who by a lively faith touch the Lord Iesus (who is annointed with the oyl of gladnes above his fellows) shall be, in acceptation and reputation, accounted likewise holy before the Lord, Rom. 4.*

*The Disparitie of all the former.*

**T**Hese things of the Tabernacle were material and earthly : but that which represented by them, is spiritual & heavenly : the one was perishable ; the other endureth for ever. For Israel in the flesh, only to abide in Jerusalem ; the first was ordained : but for the Israel in the Spirit, even the Church universal, wherever pure hands are lifted up, the second is open and prepared, *Psalm. 143. 2.* The former were under the Law, and *Moses*, typing things to come : the latter, is under the Gospel, and the Messiah, exhibiting the things themselves.

*The Burnt-offering of Beasts, Levit. 1. 10, 14. and 6. 9 to 13.*

1. **T**He burnt-offering of beasts, behooved to be of those that are the horned sort.

*Signifying thereby the Princely and Priestly offices of Christ, which that Beast seeks to counterfeit, Rev. 13. 11 in being horned like the Lamb, but speaking like the Dragon.*

2. They behoved also to be of the tame sort, as of the Herd or Flocks; and not of wild savage beasts, who by force are brought to death.

*Shewing thereby that Christ should be meek and mild in life, and patient in death it self, like a Lamb led to the Shambles, Esay 53.*

3. They were required in like manner to be of the male kind, and young.

*Shadowing thereby the excellencie of strength in Jesus Christ, proper to that sex and age.*

4. They must be without blemish, &

*Thereby noting the purity and perfection of Holiness in Christ who should pre-*



presented of voluntary will.

*willingly lay down his life, and offer up himself for the salvation of mankind, Ioh. 19. 11.*

5. They were to be presented at the dore of the Tabernacle to be slain.

*Typing thereby that by the Oblation of Christ, and by his blood shed, both our entry is made (as by a door) into the Church here, & into the heavens, hereafter, Heb. 10. 20.*

6. They must lay their hands upon the head of the beast who brought it.

*Signifying hereby the imputation of our Sins upon Christ, for the which he suffered, and that we must lay our hand by a true faith upon him, of his Death and Passion,*

*if we look for any comfort* Esay 53. 3.

7. Then the burnt-offering was slain.

*Signifying that so Christ should dye, and behooved to be crucified, that by his death life might come to us, Ibid.*

8. The blood thereof was sprinkled round about the Altar.

*Noting, the all-sufficiency of Christs death, and plenty of his blood-shed, with the large-spread preach-*

preaching thereof universally throughout the whole world towards all parts, Mat. 28.

9. The skin thereof was pluckt off, and it cut in pieces.

Hereby, shewing the grievousness of Christs suffering, and his extreme dereliction, being stript, as it were, of all divine or humane help, comfort, or regard, when he cryed, Why hast thou forsaken me? Mat. 27. 46.

10. The body, the head, and the fat, and all was laid upon the fire.

Shewing thereby, how whole Christ should suffer for us, both in body and Soul, Isai. 53. 12.

11. The inwards and legs thereof were to be washed in water.

Shadowing thereby how CHRIST should bring no uncleanness unto his Passion: but he should be clean both inwardly, and outwardly; in mind, and in walking, Heb. 7.

12. This burnt-offering was called a sweet savour unto the Lord.

Which in Christs death is sole and only accomplished, whereby Gods wrath is appeased, & his justice satisfied, Phil. 2. 8.

13. of the Flocks,

Signifying, that Christ should be meek, the guide  
it

it was a Lamb, a *or leader of his flock, and have sin, but only by imputation, Iai. 53.*  
 Ram, or Goat.

14. The burnt-offering of the Flocks shall be killed on the North-side of the Altar.

*Shewing not only, that all these oblations were but a dark Starry light (the Sun not rising in that ayre: but being opposite unto him, in his highest Splendour) but also that Christ should dye at Jerusalem; whereof the Prophet saith, On the North-side of the City of the great King, Dan. 9. 26.*

15. The Priest shall put off his garments, & put on his linnen breeches, and take away the ashes, when the fire had consumed the burnt-offering, Levit. 6. 10.

*Noting hereby, how that Christ being stript of his cloaths, should suffer in nakedness, and innocency, and after he had finished the work of our Redemption on the Cross, should be buried, and then swallow up death in Immortality. Hos. 13.*

16. The Ashes be hooved to be carried without the Host, & put in a clean place.

*Shadowing thereby how Christ should be buried without Jerusalem, in a tomb where never man was laid, and how his body should never see corruption, Heb. 13.*

17. The fire which consumed the burnt-offering, came down from heaven.

*Typing either that wrath which for our sake seized on Christ Iesus in the garden, and on the Cross, which came from the Father, or that love which mooved Christ to suffer for mankind, which was heavenly and free, Job. 15. 13.*

18. This fire was to be continually upon the Altar.

*Shadowing the constant unchangeableness of that love of his to his Church, and recent vertue of his merit and death, Heb. 7.*

19. This fire was to be fed, that it went not out, & no other fire was to be uled but this in the Sanctuary.

*Teaching us how carefully we should entertain the love, and Spirit of Christ, by sanctimony of life and obedience, & that we should try the Spirits, and admit no other Spirit, but the Spirit of Christ in his Word to rule & teach his Church, 1 Ioh. 4.*

20. The skin of the burnt-offering went to the Priest, Levit. 7. 8.

*Shewing thereby not only the maintenance that they should have who preach the Gospel, as they that served at the Altar, lived of the Altar, 1 Cor. 9. 13,*

14. but also that the righteousness of Iesus must be apprehended by his Chosen, and holy Priest-hood of the godly, by the hand of true Faith, unto justification, and Sanctification, Rom. 5.

33. The Burnt-offering of Fowles, Levit. I. 14. to the end of the Chapter.

1. **T**He burnt-offering of Fowls was of Turtles, or Pigeons.

Shewing thereby the simplicity, meekness, & innocency of Christ, Isai. 53. 7.

2. The neck thereof shall be pinch't with the nayl, that the bloud might go out: but not that the head should be pluckt off from the body.

Shadowing how Christ should die, and shed his blood, yet thereby his Deity (as the head or principal part) should not be divided from his humanity: nor yet by his death should he (who is our Head) be taken from the body of his

Church, but should rise again, and be with them by his Spirit for ever, Ioh. 14.

3. The Maw and Feathers were to be cast away as unclean.

To shew thereby that Christ should bring no uncleanness (as is said before) to his suffering, but

was offered up, spotless to his fathers, Isai. 53. 9.

4. The

4. The Priest did cleave it with its wings, but not divide it a sunder.

*Noting thereby, that albeit Christ dyed, yet he should not thereby be quite extinguished, but should rise again, live, & ascend up to Heaven; as also to the same to be referred the signification of this, Not a Bone of him should be broken, Exod. 12.*

5. The blood thereof was strained or pressed out at the side of the Altar, before it was pluckt, & laid upon the Altar to be burned.

*Shadowing thereby the straining or pressing out of Christs blood in his Agony, before he was taken, and stript to be crucified, Luk. 22. 44.*

### 34. The daily Sacrifice, Exod. 29. 38 to 45.

1. **T**He daily Sacrifice was a Lamb.

*So our Sacrifice, not daily, but once for all, offered unto the Father, is the Lamb Christ Jesus, Heb. 7.*

2. It was slain in

*To shew not only that morning and evening we the*

the morning and in the evening.

*should exercise our selves in the worship of God: but also, that it was not in the*

*latter daies alone, that Christ was slain, but was so in the Lords Decree, lively apprehension of Faith, and vertue of his death, to all true believers from the beginning of the world, Iohn. 1. 29.*

3. It was to be offered up with fine Flowr, beaten Oyl, and Wine.

*To shew that Christ by his death and oblation becomes not only unto us Redemption, but Spiritual food, gladness, and cheering comfort, yea all in all unto us, 1 Cor. 1. 30.*

4. Where this sacrifice was offered, there the Lord made apointment to speak unto Israel, and shew himself, *Exod. 29. 42.*

*To signifie, that in Christ, and through his death and bloodshed, the new appointment, or Covenant of his will, and manifestation of his grace & mercy is established to his Church, Heb. 9.*

### 35. The Sin-offering.

1. **T**He bloud of the Sin-offe-

*Shewing how the blood of Christ Jesus our true Sin-offering, behooved to*  
ring

ring ( what beast so ever it were ) was to be powred out.

2. The Priest shall dip his finger in the blood of the Bullock that is a sin-offering, and sprinkle thereof seven times before the Lord.

3. The Priest shall bring in of the blood of the Bullock into the Tabernacle of the Congregation.

4. Of the blood, the Priest shall put some also upon the four Horns of the Altar.

be powred out & shed upon the Cross. For without blood-shedding there was no reconciliation, Heb. 10.

Shadowing the perfection of that expiation, and satisfaction for sin, which Christ should make, in the virtue, quality, and perpetuity thereof ( the number of seven being the number of perfection, ) Heb. 9. 29.

Shewing thereby, how the merit of Christ's blood should enter into the Holyest heavens to appease wrath, satisfy Justice, & conciliate favour, & be a perfect purgation to his elect Church, Heb. 9. 14.

Signifying thereby how the preaching of the Gospel, concerning the blood of Christ, should be published and proclaimed to the four corners of the earth, Mat. 28.

5. And



5. And all the rest of the blood shall be powred out at the foot of the Altar.

*Figuring hereby, the abundant shedding of the bloud of Christ, & super-abundant merit thereof, AAs 22.16. As likewise,*

*that albeit it be so abundant and sufficient for all, yet it is not efficient to all, but is unprofitably powred out to many, through their own contempt, and incredulous induration.*

6. All the fat upon the inwards, was to be burnt, and offered unto the Lord.

*To shew, that all the best we have, even our inwards of soul, heart, and best affections, we should offer unto the Lord, Psal. 16.7.*

*Rom. 12. 1. As also, that not only should the body of Christ suffer, but his soul likewise (like the fat in the inwards, which is the best part) as in his Agony and cry on the Cross is evident, cited before.*

7. The rest of the whole Bullock (ty-ping so Christ in strength) shall be carried out of the Host, and be burnt upon the wood in

*Signifying that even so Christ Iesus should suffer without the gate in the place of dead mens skulls, and not in the City, Heb. 13. 11, 12. and teaching us thereby likewise to bear his reproach, going in af- the*

the fire, where the ashes are cast out.

8. The Priest shall eat the sin-offering in the holy place, whose blood was not brought into the Tabernacle of the Congregation.

9. If any of the blood of the sin-offering was dropped upon a garment, it might not be carried out so, but washed in the holy place.

10. The earthen Vessel wherein the sin-offering that was eaten, was sodden, it was broken: but if it was a Brazen pot, it

*fell from out of this earthly City of the world, and our body seeking a better*  
Heb. 13. 12.

*Shewing, that Christ Iesus in his Church is not only reconciliation, but also blessed food for all those that are a holy and royal Priest-hood through him, Ioh. 6.*

*Signifying thereby, not only that holy things should not be profaned; but that without the Church also, there is no participation of the blood of Christ, and so no salvation, Gen. 5. Mar. 16. 15. Mat. 7. 6.*

*Expressing either the wonderfull pollution of sin that so hardly can be done away: or that those who have received reconciliation through Christ, ought not to give themselves a-*

was scowred and washed.

11. If a privat person sin, (and not the Priest, the Congregation or a Ruler) such a one shall offer a Shee-goat, or a Female Lamb for a Sin-offering.

12. And if he were of the poorer sort, he should offer of Turtles or Pigeons (the signification wherof look in the burnt-offering of Fowls) or of fine Flowre, without putting Oyl or Incense thereto, for it is a sin-offering.

13. And the Priest shall make Atonement

unto the world, but keep themselves clean and undefiled of the wickedness thereof, 2 Cor. 5.

Receiving thereby a comfort to all women, that for that Sex Christ should die as well as for men, & by faith through Christ, that they should be Co-heirs of his Kingdom, Gal. 3. 28.

Whereby was shadowed, with Christ Jesus our Sin offering, in the work of satisfaction, we must joyn nothing else, be it never so plausible in mans conceit, 1 Cor. 3.

So ever signifying, that not in these sacrifices, but in the Priest-hood was ment

ment, (still this is repeated.)

*the matter which typed Christ, his office of reconciliation and intercession,*

*whereby only we are accepted, Heb. 7.*

### *The Disparity.*

**T**Hese Sacrifices were of Beasts: but our Sacrifice was of the Son of God himself. These could never sanctifie the comers thereunto, *Heb. 10. 1.* but in them was a yearly remembrance of sins, *ver. 3.* but our Sacrifice Christ Jesus, sanctifieth all those that by a true Faith draw near unto him, purging the conscience from dead works, to serve the living Lord. For the blood of those sacrifices, such as Bulls and Goats, could not take away sins: but by the blood of Christ we have full remission of them. These sacrifices were often offered in token of their imperfection, and the similitudes of heavenly things were purified only with their blood: but our Sacrifice was once only offered, in token of the perfection thereof, and by the same, as by a better sacrifice, were the heavenly

heavenly things themselves purified and consecrate, *Heb. 9. 23. 25.*

**36. The Meat-offering, Levit. 2. and 6. 14 to 20.**

**1.** It was called a meat-offering.

*Because it was an acknowledgement that they did hold their meat or food*

*of God, and had received it of his blessing: & because part thereof went as meat unto the Priest: as likewise, teaching us, that Christ Jesus is the true meat, and comfortable nourishment of every hungry soul, once for all offered to his Father, & daily in his Word and sacraments offered and exhibited to us, Ioh. 6.*

**2.** If it be of Flower, it shall be fine Flower, *Lev. 2. 1.*

*Shewing thereby, that we should offer our best things to the Lord, & not the blind and the lame, and noting thereby also, the purity and perfection of Christ, Heb. 7. 26.*

**3.** Oyl shall be powred, and incense put thereon.

*Signifying, that with gladness and delight our worship of the Lord should be, either in devotion*

*towards himself, or distribution towards his Saints: as also*

also typing thereby that soft and loving kindness, and sweet comfortable mediation of Christ for his Church, Heb. 2. 25.

4. It must be presented to the Priest, and he shall bring it to the Altar, verse 2.

5. It was a memorial, that which burnt thereof, for a sweet favour before the Lord.

6. The meat-offering which was cooked and prepared, was baked, fryed, or sodden.

7. It must be without leaven, verse 3.

*Shadowing, that it is by Christ, and his oblation, that all our works, and duties of Gods worship are only acceptable, he interceding for us, Ibid.*

*Prefiguring, that even so Christ Iesus his death & merit thereof should be an eternal memorial before his Father to be mercifull to us, Heb. 9. 24.*

*Shewing the painfull & manifold sufferings of Christ thereby: and how our worship of God should not be raw, or zealeless, Rev. 3. 16.*

*Prefiguring, that our worship of GOD must be without malice of our neighbour: as also the perfect purity of Christs life and doctrine, 2 Cor. 5. 9.*

9. It

8. It must have no honey, which albeit it be sweet in taste, is bitter in effect, ingendring Choler, which also surfeteth the Eater of too much thereof, & being burnt, hath no good smell, *verse 11.*

9. All meat-offrings behooved to have Salt, wherwith they were salted, *verse, 13.*

*all our works, & makes them acceptable, & that with the salt of sanctification in Christ we should season all our worship of the Father, keeping our selves from the corruption of hypocrisy and wickedness, Mar. 9. 49.*

10. The meat-offering of the first fruits shall be ears of corn, dried by the fire, & wheat, beaten out of the Husks, *verse 14.*

*Pointing out thereby unto us the nature of Christ in whom there is no such sweetness as ingendreth bitterness or hurt to any faithfull eater: of whom also we can never receive too much to surfet, and whose death and oblation smelleth most sweetly before God, and to every distressed conscience, Heb. 7.*

*Signifying thereby, that as salt seasoneth, & keepeth from corruption: so Christ is he, who like savoury salt seasoneth us &*

*Whereby was figured not only that our worship of God (as is said) should be in sincerity and zeal, going out of our selves to lay hold on Christ: but also, what wrath Christ should suffer*



suffer, and divers pains for our sake, who is the first fruits of all flesh, by whom all the field of the whole race of mankind, is truly sanctified, and perfectly by his oblation redeemed, *Isai. 53. Heb. 9.*

11. The Priest and his sons shall eat of the meat-offering in the Holy place, without Leaven.

Shewing, that so the Lords Ministers, & their Families are to be maintained, and live by their calling: as also that holy Priest-hood of the godly,

in the Church, enjoy the benefit of Christ only, and there must feed upon him by Faith in a purged conscience, *1 Cor. 9. 14. Ioh. 6.*

12. Every meat-offering of the Priest shall be burnt altogether, it shall not be eaten.

Whereby was shadowed the perfection of that oblation made by Christ, where no part is left to man in that matter, by merit, or penal satisfaction, *Heb. 7. 25.*

37. The Peace-offering, *Levit. 3. and 7. 11 to 23.*

Wherin this offering was alike with the Rites of the burnt or sin-offering: the signification needs no repetition, and wherein they were unlike, is, first,

1. All



1 **A**ll the fat, with the rump hard by the backbone, was offered & burnt before the Lord, *Levit. 3. 9.*

*Shadowing not only the full obedience of Christ extensively unto death it self, but that we also, in our obedience unto the Father, and offering of our best things unto him, should persevere unto the end, Rev. 2. 10,*

2. A part of the Peace-offering went to him that brought it.

*Whereby was figured, that Christ should dye for all: and the people as well as the Priest should have a portion, and a blessing in him, Mai. 45. 22.*

3. But they must neither eat the fat, nor the bloud, *verse 17.*

*Signifying, that all they who have a part in Christ, must neither be carnal, nor cruel: but sacrifice their carnality*

*by mortification, and be meek as the Master is, 2 Cor. 5. 1. Ioh. 2.*

4. The Peace-offering shall be offered up with Cakes of Leavened bread, *Levit. 7. 13.*

*Shadowing, that as leaven seasoneth the bread, and makes it to rise and heave up; so Christ Jesus is he, who makes us & all our actions savoury before*

God, lightning our hearts with joy of his Spirit, and making our souls in love, thankfulness and true comfort to heave up to God, Psal. 103.

5. Of all the sacrifice, he shall offer but one Cake for a heave-offering, Lev. 7. 14. *Signifying the simplicity or sincerity of our thankfulness and worship of God, which should be true and from the heart, Psal. 18. 41.*

6. The flesh of the offering for thanksgiving must be eaten the same day, & for a Vow, within two daies at the furthest, none might be eaten the third day, but burnt if ought remained, Lev. 7. 16. *Teaching us ever, not to prolong our duty of thankfulness and sanctification: but in recency, for benefits daily renewed, to practise the same: stale lingering thanksgiving, which seldome is sincere, is rejected by God, Deut. 8. 10.*

7. If any unclean person eat of the flesh of the peace-offering, he shall be cut off from his people, verse 20. *Forewarning us of that fearfull destruction and punishment that abides all carnal professors, who will be thought partakers of Christ, and yet lead an unclean and unconscionable life, Mar. 7.*

8. The

8. The flesh that toucheth any unclean thing, shall not be eaten: but as unclean it self, it shall be burnt, *Levit. 7. 19.*

*Shewing us, that the holy things of God are not to be prophaned, nor that we should eat with the guiltiness of wickedness and iniquity, 1 Cor. 11.*

9. The offerer shall bring the Sacrifice with his own hands, *verse 31.*

*Teaching us thereby, that every one is accepted, and liveth by his own faith, Rom. 5.*

10. It must be heaved up before the Lord, *Ibid.*

*Noting the heaving up of our hearts in due thanksgiving to God, and professing of the benefices received, Hos. 14. 2. as also the heaving or lifting up of Christ Jesus upon the Crosse for us.*

11. It must be shaken to and fro, East, West, North, and South.

*Shadowing the publike thanksgiving of the faithful in the Congregation of his Saints, to the Lord, whose presence is every*

*where, as also, the proclaiming or publishing of the death of Christ in the Gospell, that should be made known thorow all the parts of the world, Luk. 24. 47.*

12. The right shoul-

*Signifying, not only that in action & affection our*

per & brest was heaved up before the Lord, and then given unto the Priests for their portion, *verse* 33.

*thankfulness should be to God: but also that Christ Jesus heaved up for us, is both brest and shoulder, that is, wisdom and strength, to all his Elect Priest-hood whose portion he is, 1 Cor. 1. 30.*

38. *The solemn yearly sacrifice of the Bullock and Goat, Levit. 16.*

1. **O**F the two He Goats it was by Lot that the one was taken, and the other escaped, *Levit. 16. 8.*

*So was it by the secret Decree of the Lords allotment, that Christ should suffer, that so we might escape damnation, Psal. 40. 7.*

2. He on whom the Lot fell, was made a sin-offering for the people, *ver. 9.*

*So Christ whom the Lord decreed in his eternal counsel, and chose to be offered for mankind, was made a sin-offering for his Church, Heb. 7.*

His blood, (as also the blood of the

*So is the merit of the blood of Jesus brought within the Holiest hea-*  
Bul-

Bullock) was brought within the Veil, and was sprinkled upon and before the Mercy-seat, on the East-side which was towards the people, ver. 18.

4. The holy place was purged so thereby from the uncleanness of the children of Israel, verse 20.

5. No man shall be in the tabernacle, when the Priest goes in to make atonement in the Holy place, while he come out again, and have made it, and he only shall make the atonement, verse 17.

6. The Altar of Incense shall be sprink-

ven, before the Throne of grace, to plead for mercy for us, Heb. 9. 23.

So is not only the Church purged by the blood of Jesus, but heaven it self sanctified (as it were) and prepared to be a place of rest for his own Chosen, Heb. 9. 23.

Signifying thereby, that no creature is partner with him in the work of mans redemption, but he alone is the perfect Saviour and Mediator of his Church, Heb. 7. 25.

Shadowing that through his own blood, he should be consecrate our intercessor, led

led with the blood of the Goat.

7. The High-priest shall cast off his glorious garments, when he makes this atonement, verse 4.

8. Once only a year this atonement was made, verse 34.

atonement should be made by Christ Jesus his own blood, whereby he should enter into the Holiest heavens, to appear for us before God eternally, Heb. 9.

9. The day of atonement shall be a Sabbath for ever, verse 31.

and through the merit thereof our prayers shall be accepted, Heb. 8. 6.

*Prefiguring, that even so should Christ Jesus, the glory of his Divine Majesty, while in the shape of a servant he should finish the work of mans atonement and Reconciliation, Ilai. 51.*

*Shewing, that not often, but once for ever, without repetition that perfect at-*

*Shadowing thereby, that by the atonement and expiation of Christ, rest everlasting should be obtained for us, and in his death all other typical sacrifices should have their end & rest, Heb. 10.*

39. The Scape-Goat. Levit. 10.

1. **T**He Scape-goat was so called, because he escaped alive.

*Representing so Christ Jesus, who notwithstanding he dyed for our sins, according to his humanity, yet could not be detained or overcome by death: but reporting victory over death, and the grave, by virtue of his impassible Deity rose again triumphantly, Mat. 28. 6.*

2. He was presented alive, that by him Reconciliation might be made, Levit. 16. 10.

*Signifying that all mankind being dead in sin, he only was presented alive, even fully righteous and holy, to make reconciliation for us, Heb. 7. 26.*

3. With both hands upon his head were confessed the sins and trespasses of the whole people, and he did bear them all, verse 21.

*Shewing, how even so Christ Jesus should bear all the sins both great and small of his elect, and satisfy for them, and how that we by a true faith ought to lay them all upon him, Rom. 5.*

4. So bearing all

*Figuring, that even so should Christ Jesus bear their*

their iniquities, he was sent into a land of separation (saith the original,) *verse 22.*

*ring the iniquities of his Chosen, be carried forth of Jerusalem unto death, whereby his soul was separate from his body a time, Elay 53. 12.*

5. He was led out by a man appointed, *verse 21.*

*Noting thereby, that the sins of man, even of so many as are appointed to be saved by him, led Christ forth to suffer, Ibid. ver. 3.*

6. He who led him forth, must wash his flesh and cloaths after his return, and then come into the Hoar, *verse 26.*

*Signifying thereby, not only, that that which made Christ to dye, is the polluter of our souls: but also, that whosoever hath laid hand on Christ by a true faith, must lead a*

*clean and holy life, if he would be accepted as one of Christs Church, purging himself, of all uncleanness and iniquitie, 2 Cor. 5. 15.*



40. *The cleansing of the Leaper,*  
Levit. 14.

1. **T**HE Bird that was killed for that use, was a Sparrow (one of the clean sort of Birds) by whose blood the Leper to be cleansed, behoved to be sprinkled seven times, Levit. 14. 52.

2. This Sparrow was killed over pure water, in an earthen Vessel, Levit. 14. 5.

3. The live Sparrow being dipt with Cedar wood, a Skarlet Lace, & Hysop, in the blood of the Sparrow slain, was let go into the broad field, ver. 6.

*Representing so the Lord Jesus, who like a Sparrow was of smal account in the world, clean & innocent, by whose blood our leprous soul to be cleansed, must be perfectly sprinkled, Esay 52. 14.*

*Signifying thereby Christ Jesus, who hath suffered for us, his innocency and cleanness in our humane nature, Heb. 7. 26.*

*Shadowing thereby, how that man by a true faith (which hath ever with it a fervent love, & a sweet sanctified life) bathing himself in the blood of Christ, by his death attains both to life & freedom, Joh. 14. 6.*

4. As also the dipping of the live Sparrow into the blood of the dead and that of necessity ( behoo-ving to be so.)

*Signifies, that the im-possible Deny of Christ can no waies yield com-fort to us, considered alone, concerning the remission of sins, without the human nature of Iesus Christ, that suffered for us the death of the Cross, Acts 20. 28. 2 Cor. 5. 19. Heb. 2. 14.*

5. And the letting of the live Sparrow flye into the open ayr or broad field, ver. 7.

*Shadowed Christ Iesus by death, once consecrate to be the Author of eternal salvation, that he should ascend on high, and be seated in the Holiest heavens, Heb. 9. 5. 7. 25.*

5. The Leper that is healed must wash his cloaths, and his flesh, and shave off his hair, after he is discerned by the Priest to be clean, before that he must enter into the Host,

*Shewing, that a rebellious or scandalous person by excommunication separate from the Church, becomming penitent, must not be again rashly received, without evident proofs of his repentance given, both to Pastor and People, 2 Thes. 3.*

there-

thereafter must remain seven daies before he enter into his Tent, verse 8, 9.

7. The putting of the blood then of his trespass-offering upon the right ear, thumb, & toe of him that was Leper, and of the oyl upon all those places and his head, after he had washed himself, Levit. 14. 17.

Signified the perfect expiation of the sins of every penitent in Christs blood, and consecration of them to Sanctification and cleanness of life thereafter, Acts 8. 22. 2 Cor. 2. 6.

#### 41. The Sacrifice of the Red Cow, and the sprinkling water, Numb. 19.

1. **T**He colour of this Cow was Red, Numb. 19. 2.

Whereby was betokened the bloudiness of the Saviour in his passion, Mat. 27.

2. She behooved to be without blemish, upon whom never yoke came, Ibid.

Signifying thereby the perfect holiness of Christ, who never bore the yoke of sinfulness, nor was subject to the precepts of man, Isai. 53.

3. She

3. She was burned without the Host, and her blood seven times sprinkled before the Tabernacle of the Congregation, *verse 3.*

4. She shall be all burned, and Cedar-wood, a Scarlet lace, and Hyssop shall be cast into the fire with her, *verse 6.*

*Shewing how Christ (should suffer without the City, and his blood should be a perfect purging of his Church, Heb. 13. 11.*

*Shadowing how that nothing in Christ is unprofitable, & that through the eternal Spirit, by the shedding of his blood, he should offer up himself wholly without fault unto God, to purge our conscience from dead works to serve the living Lord, an uncorrupt life, a fervent love to mankind, and savoury obedience in all things to his Father, accompanying him in his suffering, Ephes. 4. 2.*

5. The ashes of this sin-offering was laid up in a clean place, to be made a Sprinkling Water for the Congregation, *verse 9.*

*Figuring thereby, how the merit of the blood shed and death of Christ, (the true sin-offering) in the Holyest heavens ever recent, should be a perpetual purging and sprinkling water unto his Church, Heb. 9. 13.*

4. That

6. That person that is defiled by the dead, and hath not the same sprinkled upon him, shall be cut off from Israel, verse 13.

*Whereby was signified, that, that person that is defiled with the corruption sin, and hath not the blood of Christ sprinkled upon his soul, shall likewise be cut off from the number and inheritance*

*of the Saints, Mat. 16. 16.*

7. The Priest only shall sprinkle this water upon the unclean person; and purge him.

*So it is Christ Jesus only, who doth sprinkle his blood upon penitent souls who come unto him, and from him only is to be expected true pardon of our sins, Mat. 9. 6.*

The signification of other things, look in the preceding sacrifices.

## The Disparity.

**T**HIS sprinkling water made of the ashes of the Heifer, sprinkling them that were unclean, sanctified only as touching the purifying of the flesh : but the blood of Christ, who, through the eternal spirit offered himself without fault to God, purges

the conscience from dead works, to serve the living God, *Heb. 9. 13, 14.*

## 42. JOSHUA.

1. **I**O S H U A, a Saviour.

*So was Jesus both in name and deed; Mat. 1.*

2. He was the son of *Nun*, which is by interpretation, *Eternal*, and the servant of *Moses*, *Exod. 24.*

*So was Christ the Son of the truly eternal Father, and may be said to be Moses' servant in a sort; because he followed after Moses in order, and subjected himself unto Moses' Law, in fulfilling what is commanded or typed, Mat. 5. 17.*

3. He overcame the enemies of *Israel*, and going before them, brought them into the Land of *Canaan*, allotting to each one their portion, *Josh. 13.*

*So hath Christ overcome the enemies of his Church, and hath ascended up on high into the heavens before us, there to prepare a place for each one of us, and to bring us thither, Joh. 14. 2.*

4. *Moses* being dead, he was made the captain of Gods people, he leading them to the Land: but *Ioshua* entering them in the Land, Deut. 34. 7.

5. He saved *Rahab's* house that had the Red cord hung out at the window, and who received his spies, Iosb. 6.

6. Under *Moses* leading, the Cloud went before: but under *Ioshuah's* the same did vanish.

7. *Ioshua* was confirmed in his calling, by the dividing of

So the Law ceasing, and the ceremonies thereof, he was appointed likewise the Captain of his Church: the Law leading to Christ and heaven through him: but Christ by his death and Conquest giving us entry therein, Heb. 9.

So doth Christ save the soul of every penitent sinner that hath true faith in his blood; and the expressive grace thereof, receiving his Word in their hearts, and the Ministers thereof for his cause, Isai. 39. 6.

So in the time of the Law, obscurity and darkness was: but through the Light of the Gospel under Christ, the same did depart, Heb. 9. 13.

So was Christ in the same Jordan, by the dividing of the heavens, and presence of the holy Spirit the

the waters in Jordan at the presence of the Ark standing therein, *Josh. 3.*

8. He led *Israel* through those waters unto *Canaan*.

9. *Moses* circumcised not the people, but *Ioshua*, *Josh. 5.*

10. *Manna* ceased under *Ioshua* in *Canaan*, *Iosh. 5. 13.*

11. with the sounding of Rams horns by the *Levites*, the Ark compassing *Iericho*, the high walls thereof fell down, & the inhabitants thereof were so overcome by him, *Iosh. 6.*

descending and resting upon him, *Mat. 3.*

So doth Christ his Chosen, through many afflictions, and death it self, unto Heaven, *Psal. 23.*

So the Law sanctifieth not, but grace through Christ, *Rom. 8. 3. Heb. 7. 19.*

So shall our knowledge of Christ by Word and Sacraments cease in that heavenly glory, *Rev. 21. 23.*

So by the sound of the Word, albeit contemptible in the mouths of his Ministers, Christ humbles the high machinations of mans heart, and overcomes his Adversaries, *1 Ioh. 2. 14.*



12. The earth (as the walls of Iericho) prostrated it self before him; the waters (as these of Jordan) yeelded unto him; and the heavens (as the Sun and Moon by their standing still) obeyed him, *Iosh. 1c. & 12.*

*So heaven and earth, & all things that are therein, bow themselves in reverent obedience unto the Lord Jesus, Phil. 2. 10.*

13. He made his Captains tread upon the necks of the Canaanite Kings after the battel, whom he had overcome, and closed up before, *Iosh. 10.*

*So will Jesus do to all his chosen at their death: but especially at that day of general Judgement shall he make all their enemies, Satan, sin, and death, wish all other their foes, to be their footstool, whose power even in this life, & day of battel was abated and confined, Ps. 110. 2.*

14. He accepted the Gibeonites who humbly intreated peace of him, *Iosh. 9.*

*So doth Christ accept all penitent sinners, who in the time of grace come wisely unto him, Luke 15. 11.*

## The Disparity.

**J**oshua conquered Canaan, not only for the people of Israel, but also for himself in part: but Christ Jesus hath purchased that heavenly Canaan, only for our sakes, having had it himself before, by the right of Inheritance. He conquest it not by himself alone, but with the aid of the Tribes of Israel: but Christ hath by himself only purchased that heavenly inheritance. He did the one without his own bloodshed or death: but Christ hath not this other without both these. He could not quite expel the Canaanite out of the Land: but Christ Jesus hath fully one and all overcome our enemies.

## 43. Gideon, Judg. 6, 7 &amp; 8. compared

1. **G**ideon, a Destroyer, or Breaker, who is called a Judge, & a Sa-
- So is Christ a Destroyer of his enemies, & a Judge, to judge the cause of his Chosen, & to save & deliver them, whose Calling
- vour

viour of Israel, by miracle confirmed in his Calling.

2. Before the battell with his foes, he is comforted by the Angel, and assured of victory.

3. He destroyed the Altar of *Baal*, and erected another unto the Lord in that same place.

4. He offered up a sacrifice, which the Lord, by fire from heaven, declared to be acceptable.

5. They who bowed down on their knees to drink of the waters, were counted unfit Souldiers for *Gideon*.

*was confirmed in like manner by miracles, Mat. 3.1 Cor. 13.5 7.*

*So was Christ before his conflict with death, & his other adversaries, comforted in his Agony, Luk. 22.*

*So hath Christ the worship of heathenish Idols, and by the preaching of the Gospel established in place thereof, the true worship of God.*

*So hath Christ offered up himself, and wherein the Lord by his voice and Spirit from Heaven likewise, hath declared himself well pleased, Mat. 3.*

*So they who delight in the pleasures of this world, and give themselves unto them, are as unfit for Christ, Jude 4.*

6. *Gideon* is expounded by his Adversaries to be a Barly Cake, yet which should overturn and throw down their Tents.

7. By the sound of Trumpet, & shining of Lamps out of earthen broken vessels, he overcame his enemies.

8. The swords of his enemies killed themselves.

9. He was very meek, and a man of no contention, as his answer to *Ephraim* shews.

10. After his victory he severely punished

*So was Christ vilipended by his enemies in the world, yet should overthrow them at last, and subdue them unto him, Psal. 110.*

*So by the crumpet of his Word, and light of the Gospel, carried thorough the world by weak instruments, hath he confounded his Adversaries, 1 Ioh. 2. 14.*

*So doth the malice and practices of the enemies of Christ, against him or his, turn back into their own bowels, Psal. 7. 15.*

*So was Christ meek and humble, whose voice was not heard in the streets, Isai. 42. 2.*

*So shall Christ punish those at that great day,*  
the

the men of Succoth, who denied him bread in his extremity.

II. GIDEON denied to reign over Israel, but interceded for them, *Judg. 6. 13.*

who when he was hungry fed him not, when he had subdued his enemies, and made them all his footstool, *Psal. 210. 2.*

So did Christ, being sought by the people to be a worldly King: but intercedeth in Heaven for his Church for ever, *Heb. 8.*

The Disparity.

**G**ideon, not without other associates (as is said of *Ioshua*) overcame his Enemies: but Christ alone, without the ayd of any Creature, overcame his. He was loth a long time to undergo that Calling to deliver *Israel*: but Christ most willingly and readily undertook to deliver mankind. His sons after his death were slain and destroyed: but so cannot the Children and Sons of Christ be destroyed, their life being in his hands, and one hair of whose head cannot fall to the ground without his good will & pleasure. He left an *Ephod* with the people, which

which thereafter induc'd them to Idolatry : but Christ hath left his word with his Church to preserve them from the same for ever.

44. *Iephthe, Judg. 11 and 12.  
compared.*

1. **I E P H T E**, opening.

*So is Christ the opening and manifestation of his Fathers will to us, of our*

*hearts also to himself, & of the gates of that heavenly Paradise to our souls after death, Heb. 9. 10. 14. 2*

2. *Iephthe* was rejected of his Brethren, and yet the Lord appointed none other to save and deliver them, but him.

*So Christ, albeit he came to his own, yet they received him not, but disdainfully refused him, and yet the Lord decreed him to be the only Saviour of his people, and that by no other Name under heaven we should look for salvation, but by the name of Jesus, Phil. 2. Act. 3. 6.*

3. In the time of a great bondage he is

*So in the time of the universal bondage of sin, Satan, and death, which stirred*

stirred up to be a deliverer of Israel.

4. He punished & subdued after his victory the rebellious Ephraimites.

had captive, & would all men, Christ Jesus came to deliver his Church,

Hos. 13. 1 Cor. 15.

So shall Christ as the consummation of all things fully subdue all his rebellious enemies, Phil. 110.

*The Disparity.*

**I**ephthē was begotten in sin and whoredom; but Christ was begotten without sin in Virginity. Iephthē offered his Daughter, which was an unlawfull and unacceptable sacrifice unto the Lord: but Christ offered himself as a holy and acceptable sacrifice unto his Father.

45. Samson, Judg. 13, 14, 15, & 16.

1. **S**amson, or Shimshon, there the second time, because the Angel appeared twice unto his Pa-

So did the Angel appear once to Mary at the Annuntiation, and the second time to Ioseph in a dream, resolving him concerning the mystery of

rents,

rents; or he was so called from *Shemesh*, which signifieth the Sun.

2. *Israel* was in great thralldom and misery before his birth.

3. Unexpectedly the Angel comes to his Mother, & albeit she was barren, promiseth that she should bear a Son, who should deliver *Israel*.

4. The Angel confirmed his promise by a sign to *Samsons* mother.

5. *Samsons* parents were at first terrified and astonied, but therafter were comforted.

*Christs* conception who is our Sun of righteousness, Mat. 1. Luke. 1.

So were the Jews, and the whole world in the thralldom of sin, and ignorance, before *Christs* Birth, Rom. 3.

So did the Angel to Mary: and albeit she was a Virgin, promises the same likewise, Luk. 1. 30.

So did the Angel to Mary, in saying, And behold, thy cousin *Elizabeth*, &c. verse 36.

So was Mary and Joseph at first troubled in mind, but therafter by *Christs* birth comforted, Luke 1. 29. Mat. 1.

6. *Samson*



6. *Samson* grew, and the Spirit waxed strong upon him: & he was a *Nazarite*.

So did Christ in body, and in favour with God and Man, and the Spirit was not measured unto him, and he was also a *Nazarite*, Luke. 2. 52. Mat. 2.

7. He took not a Wife of his own people, but a stranger of the *Philistims*.

So hath Christ his Church, not so much of Jews as Gentiles, who were aliens from God, *Isai*. 55. 5.

8. He assayed his strength first on a Lion, who assaulted him in the way, when he was going to seek his wife, out of which a little thereafter he took forth honey.

So did Christ manifest his matchless strength, first on Satan, who tempted him in the Wilderness, when he was entering in his calling after Baptism, and overcame him. Whereof we that are tempted in like manner, may rather this comfort, that he that overcame for us, will also overcome in us, *Heb*. 4. 15.

9. He put forth his mind to the *Philistims* in a Riddle.

So did Christ his doctrine to the Pharisees in Parables, Mat. 13. 34.

10. He

10. He was sold by *Dalilah* for money, & under shew of love is traitoured to the *Philistims*.

11. He was bound, led away, blinded, and at their Feast brought forth, bound to a Pillar and mocked; but by that Pillar & pulling down thereof, he destroyed more of his enemies at his death, than he did in his life.

13. His Brethren thereafter buried him.

13. The strength of *Samson* for a time lurked in the Prison.

14. Notwithstan-

*So was Christ by Judas, for thirty pieces of money, and with a kiss and salutation was betrayed to the Priests, Scribes, and Pharisees, Mat. 27.*

*So was Christ bound, led away, blinded with blood and spittle, and at last, at the Feast of the Pasover, was nailed to the Cross, and mocked at: but by that crucifying on the Cross, he destroyed his enemies in a greater degree by his death, than ever they were in the time of his life, Luk. 23. 1 Cor. 15. 57.*

*So after Christs death, Joseph of Arimathea & others of the goodly buried him, Ibid. ver. 50.*

*So did the power of Christs Deny in the grave.*

*So notwithstanding that Christ was watched in the*  
ding

ding that he was watched in Gaza, that he might not escape: yet when all were asleep, he took off the gates of the City, and carried them away unto the Mountain with him. *grave, that he might not be taken away: yet when all the Souldiers were asleep, he gloriously arose, overcoming so the power of death and the grave, and carrying the triumphant victory thereof with him unto heaven.* Luke 24.

*The Disparity.*

**S**amson lost his former strength when he was betrayed, and was apprehended, 'cause he could not be able to resist: but so lost not Christ Iesus his powerfull strength when he was betrayed, which he did manifest, by his Word, asking, Whom seek you? And saying, I am he: in making the Souldiers that came to take him, fall backward to the ground; and in that he said to Peter, that he was able to command millions of Angels to assist him if he listed; so that willingly he offered himself, and was not violently taken. Also, Samsons Wife was taken from him, and given

ven to another: but the Spouse of Christ, his Church, can no Creature take from him, or give out of his hand. The overthrow of his enemies, was his overthrow likewise, and as they dyed, so he dyed: but so it was not with Christ, for they only did bruise his heel; but he did break their head. They assaulted him only violently: but he wounded them mortally, and overcame.

46. *Samuel, 1 Sam. 1. compared.*

1. *Samuel*, or *She-muel*, appointed or heard of God.

*So was Christ appointed to be the Saviour of mankind, and was heard of the Lord in all things he desired, Heb. 6.*

2. He was in favour with God and Man, 1 *Sam.* 2. 26.

*So was Christ, and did grow in both, Luke 2. 52.*

3. He was called of God, and the Lord manifested his will to him, 1 *Sam.* 3. 4.

*So was Christ called of the Father, and had the clear and full manifestation of his will to declare to mankind, Ioh. 8. 46. Acts 7. 37.*

4. He was born beyond expectation of any, of the barren womb of *Hanna*, and dedicate to the Lord, 1 Sam. 1.

5. He was Priest, Prophet and Ruler in *Israel*, 1 Sam. 3, 4, 5, 7.

6. He was most diligent and faithfull in Gods work, & of a most innocent life, 1 Sam. 7. 16. 12. 12.

7. He was ungratefully used of the people; who rejecting his government, craved another to be a King, and to reign over them, 1 Sam. 12.

*So was Christ of the blessed womb of a chaste Virgin, Mary, and consecrate unto the Father, Mat. 1.*

*So is Christ all these most truly in his Church, Heb. 9. Ioh. 18. Ioh. 8.*

*So was Christ Jesus in all these uncomparable and matchless.*

*Even so was Christ of the Jews, (his own People, whom so fain he would have gathered) who repudiating him likewise, professed that they had no King but Cæsar, John 19. 15.*

*The Disparity.*

**T**He Sons of *Samuel* were wicked, and walked not in his waies : but the children and Sons of *Iesus Christ* are holy & sanctified, & tread in his footsteps, following his example of life. He delivered the government from him unto wicked *Saul*: but so shall *Christ Iesus* deliver up his Kingdom to none, nor the Regiment of his Church, till all things be fulfilled, and the number of his Chosen accomplished.

47. *David*, 1 Sam. 13, &c.

**D***avid*, beloved, or a man according to Gods own heart, 1 King. 14.

So was *Christ* that truly well beloved of God, in whom his Soul was well content and pleased, Mat. 3. 17.

2. He was a Shepherd, 1 Sam. 17. 15.

So is *Christ* the true Shepherd of our Souls, 1 Pet. 2.

3. He pulled the

So hath *Christ* powerfully delivered his own Sheep

Sheep out of the Lions mouth, and the Lamb out of the Paws of the Bear, 1 Sam. 17.

4. He was anointed to be King and Ruler of Israel, 1 Sam. 16.

5. Between the time of his anointing, and installing in the possession of the Kingdome, many troubles and persecutions intervened.

6. Though he suffered innocently: yet he was meek and mercitull to all his persecuting enemies, 1 Sam. 24, &c.

*Chosen Flock out of the power of Satan and damnation, 1 Cor. 15. 57.*

*So is Christ with the oyl of gladness, to be the Ruler and King of his Church, Ier. 23. 5.*

*So between the anointing of Christ, with the fullness of his Spirit, and his glorious installing in the Kingdom of the Father, many afflictions and persecutions, yea death it self for our sakes interveneth likewise, Isai. 53.*

*So, though Christ suffered causelessly, yet ever he offered grace and mercy, and prayed for his Cruelty, Isai. 53. 12.*

7. He was a Prophet also in Israel, Mat. 27. 35.

8. He delivered the Host of Israel from that great Goliath, whom he killed, albeit being little of account : and with his own sword he cut off his head, 1 Sam. 17.

9. The Lord honored him with many & great victories, 1 Sam. 18. 2 Sam. 21.

10. He brought back the Ark again, 2 Sam. 6.

hath reduced the Church from the Spiritual captivity thereof fully, and from the obscurity of Types, to the clear beholding of the bright substance, establishing it in that estate for ever, Heb. 9.

11. Even those that

So was Christ that great Prophet of his Church, Acts 7. 37. 15. 1.

So hath Christ delivered his Church, which none else could do, from that fearfull Giant Satan, whom he hath overcome, albeit contemptible in the eyes of the World, and with his own machinations hath trod down his head, Gen. 3. 15.

So likewise did he Christ Jesus over that old Serpent, and a'l our spiritual enemies, 1 Cor. 15.

So hath Christ Jesus the truth that lay obscured by the false interpretation of the Scribes & Pharisees, Mat. 5. 6, &c. and

So one of Christs Disciples, Judas, who did dispute late



sate at his table, rose *in the platter with him,*  
up against him, *Psalm betrayed him,* Mat. 26.  
41. 9.

12. Last, In many *All which, in compe-*  
Prophetical speeches *tency of substantial truth,*  
he typed Christ Je- *agreed properly, to Christ*  
sus, as, Thou wilt not *Jesus alone,*  
suffer thy holy One to see corruption : and,  
They parted my garments amongst them,  
and on my vesture did cast Lots; My God,  
my God why hast thou forsaken me ; and  
such like many, as are quoted and set  
down orderly in the Treatise following.

*The Disparity.*

**D**avid was a man of blood : but Christ  
Jesus was meek and peaceable. David  
for that cause was not suffered to build the  
Temple : but Christ Jesus is the sole and  
only builder of his holy Church. His life  
was tainted with sundry blots ; but the life  
of Christ was altogether spotless.

## 48. SOLOMON.

1. **S**olomon, or She-  
lamo<sup>h</sup>, peaceable,  
the Son of David,  
greatly beloved of  
God, 2 Sam. 12. 24.

who received that Testimony from heaven, that he  
was the Lords Well-beloved, in whom he is well-  
pleased, Mat. 3. 17.

2. He was very  
wise and rich, yea, a-  
bove all others ther-  
in, 1 King, 3. & 4.

3. The Queen of  
Sheba came to see  
Solomon from afar,  
and brought gifts  
unto him, 1 King. 10.

4. the fame of So-  
lomon's speeches and  
doings spread a far  
off.

So was Christ peacea-  
ble, yea the Prince of  
Peace it self, called also  
the Son of David, be-  
cause he came of him ac-  
cording to the flesh, and

So is Christ the very  
wisdom & full treasure  
of the riches of the Fa-  
ther, and matchless in  
both, Col. 2. 3.

So came the Wise-men  
from the East to see Jesus,  
and offered Gold, Myrrh,  
& incense to him, Mat. 2.

So did the fame of  
Christ Jesus his doct<sup>r</sup>in  
& miracles, Mat. 5. 31.

5. He

5. He built the Temple, & dedicate it to the Father, 1 King. 6.

6. He desired that all that should pray within the Temple, might be heard, 1 King 8.

7. He appointed the several Ministers and Office-bearers in the Temple.

So hath Christ built the Church, and consecrate it unto his Father, Gal. 3. 7, 8.

So Christ intercedeth, that all that pray in his holy Church, as true members thereof, may be likewise heard, Joh. 17.

So hath Christ established the several Ministerial functions & offices that should be in his Church, 1 Cor. 12.

*The Disparity.*

**S**olomon did fall away in the end of his life from that sincerity, especially in Gods worship, which he had in the beginning, therefore procured a heavy punishment on his house after him: but Christ Iesus constantly persevered unto death, in that perfect obedience that he yeilded alway to the Father, and therefore procured great blessings on his Church thereby for ever.

49. Solomons Temple, 1 King 6. as it was a  
*Type of Christs personal body,*  
 Jo. 2. 19.

1. IT was a most  
 glorious edifice,  
 1 King. 5, 6, 7. Chap-  
 ters.

*So was the excellent  
 Fabrick of the immacu-  
 late body of Christ.*

2. It was Stone  
 without, and Gold  
 within.

*To shew the resplendent  
 glory of divine Majesty,  
 lurking within a humane  
 and humbled body, Esa. 9.*

3. It was full of  
 light through the  
 many windows ther.  
 in.

*So our Saviour was full  
 of heavenly knowledge in  
 the Will of God, which he  
 revealed to mankind,  
 Ioh. 1.*

4. It was carved  
 round about with  
 Cherubims, Palm  
 and Flowers.

*To note the serviceable  
 & ready attendance of the  
 holy Angels upon the perso  
 of Christ, the Palm-trees  
 signifying his triumphant  
 victory over his & our e-  
 nemies, & the Flowres his  
 heavenly, divers, & flou-  
 rishing graces, Mar. 4.*

5. In

5. In the seventh year, and harvest month, it was accomplished.

*to shew not only the perfection of his person (signified by that perfect number of seven, & ripeness of such a season as Harvest) but also that in the fulness of time, to accomplish Gods Decree, he should come and be incarnate, Psal 40. 7.*

6. The Temple was solemnly consecrate unto the Lord.

*So was the person of Christ, by perfect obedience in life and death unto his Father, Ibi.*

7. There was pleasant Musick used in the one.

*Which signified the heavenly harmony of divine graces to the comfort of his chosen, which should be in this other, Col. 2. 3.*

8. In it was the Ark, where the glory of GOD did appear, which glory did fill also the Temple.

*So in Christ is the full treasure of all true wisdom, knowledge, & grace, and in whom the Godhead personally inhabited, and did replenish likewise this other, Col. 1. 19.*

9. It was seated on Mount Moriah, & in the midst of Jerusalem it did stand.

*So Christ is on high placed, and in the midst of his Church is to be found, Psal. 110.*

10. It was not law-  
full but in the Tem-  
ple to offer sacrifice.

*So is not any spiritual  
Sacrifice of ours, but in  
Christ, and through him  
acceptable, Heb. 7.*

11. Many presu-  
med in the one, say-  
ing, The Temple of  
the Lord, The Tem-  
ple of the Lord, yet  
were destroyed.

*So many presume in the  
verbal professiō of Christ,  
that they beleeve in him,  
and are baptized in his  
Name, yet shall be dam-  
ned, Mat. 7. 22.*

### *The Disparity.*

**F**ORTY and six years the Temple was in  
building, after that the same had been  
destroyed, and cast down by the Babylonians:  
but within three daies the Temple of  
the body of Christ Jesus did arise, after  
that the same had been in a manner de-  
stroyed, and crucified by the Jews and  
Romans, *Ioh. 2. 19, 20, 21.*

30. The Temple as it was a Type of Christs mystical body, the Church,

1 King. 6.

1. **I**T was of hewn polished stones and costly.

So is the mystical body of Christ of lively polished stones, even purged and reformed souls, costly and precious in the Lords sight, Col. 1. 18. Psal. 45.

10.

2. In the building of it there was no noise heard.

So in the building of the Church, the unity of truth, and of the Spirit of love is

hereby recommended, without jarring either in opinion, or affection. As also, in that the stones were fitted for the work, before they were brought to be built therein; it shews, that before we can think, that we are to be counted as stones ready to be builded in the body and Temple of the Church, we must be fitted and reformed likewise, Isai. 4. 3.

3. There concurred not only to the building thereof Solomon, and his servants: but also Hiram of Tyrus, and the Si-

To shew, that in the building of the Church, Jew & Gentile should concur: not only the Apostles planting & founding the same, but their successors, faithfull Pastors & donians,

*douians* that did hew the timber unto it. *very were watering it, and building on their ground, 1 Cor. 13.*

4. It was overlaid within with fine gold upon the carved Cedars.

*To shew the beauty of the Church, adorned with divers gifts, to be inward pure and precious, though unseen, and not perceived of the world, Psalm 45.*

5. In the Temple were many windows, to make the house light.

*So in the Church is the dispensation of many and divers graces, to make the same bright and glorious, 1 Cor. 12. 4.*

6. In the Temple were several degrees of Galleries or Lofts, each one above another, and larger each than other.

*To shew the several rooms and places, which God hath appointed in his Church : some higher, some lower; Apostles, Evangelists, Doctors, Pastors and Elders, &c. the same also being signified by the diversity of Officers appointed in the Temple, Ibid.*

7. The walls were carved round about.

*To note the protection of the Church of God, by the ministry of Angels, with*



with Cherubims,  
Palm-Trees, and  
Flowers.

(though outwardly un-  
seen) and the peaceable  
victorious flourishing un-  
der the same, Heb. 1.

3. In the seventh  
year, and in the har-  
vest month, it was  
finished.

So in the fulness of time,  
when the great Harvest  
shall be, the number of the  
Elect being accomplished,  
then shall the Church be

wholly in a triumphant cōpany consummate, Re. 21. 22

9. Solomon conse-  
crated the Temple  
unto the Lord.

So hath Christ, (that  
true Prince of Peace) his  
Church unto his Father,  
Ioh. 17.

10. The Musick  
that was used in the  
one.

Did signifie the joy of  
the faithfull in the other,  
Esa. 4. 2.

11. In it was the  
Ark of the Testimo-  
ny.

So in the Church is the  
Word of God, and cove-  
nant of grace, born by the  
Levites of Christs true  
Pastors, in the preaching  
& publishing of the same.

12. The glory of  
the Lord filled the  
Temple.

So doth the glorious pre-  
sence of God fill ever the  
other, being amongst his  
Chosen till the end of the  
world, Joh. 14.

13. The

13. The Lord promised to hallow this house, and that his eyes and heart, if his people obeyed him, should be there perpetually.

14. In the Porch thereof were set two Pillars of Brass, *Jachin* and *Boaz*, or stability and strength, with Lillies & Pomegranates carried upon them.

*So will the Lord sanctify his Church, and if we obey him constantly, his eye of mercy, and heart of compassion will be upon us eternally, 1 Cor. i. 30.*

*Noting thereby the stability and strength of Christs Church through him, who is as a double Pillar unto the same; or the two Sacraments of the Church, whereby our faith is strengthened and confirmed unto holiness, and fruitfulness in good works James 2.*

### *The Disparity.*

**T**He stones of the Temple were dead and senseless: but the members of the Church of God, are sensible and lively stones. They were polished and hewn by the hand of man: but these are reformed and

and sanctified by the Spirit of Grace. The Temple was utterly destroyed and burnt by the enemies of *Israel* : but the true Church of God can never be so overthrown ; yea, the very gates of hell shall not prevail against it.

Note, that some things here are rather for conveniency of case compared, than any typical signification is in them sought, as hath been said in the Epistle hitherto.

Elisha compared.

**E**lisha, the health  
of God.

So is Christ the health  
and salvation of God truly  
to all sick and lost souls,  
Mar. 9. 12.

2. He succeeded  
Elisha, who anointed  
him to be after him,  
1 King. 19. 16.

So Christ succeeded the  
Baptist (that second Elisha)  
who baptized him, to come  
after him likewise, with  
the baptism of the fire &  
Spirit to baptize, Luke 3.

3. He received the  
double of the Spirit  
of Elisha, 2 King. 2. 9.

So Christ got not only  
the double, but the full  
measure of the spirit  
which John had, & that  
without measure, 10. 1. 14

4. He

4. He cured *Naman* of his Leprosie, he raised the dead, healed the waters that were poysoned, with few loaves miraculouſly he fed many, &c. and did many ſuch miracles, 2 Kings 5. & 2. & 4.

5. *Elisba* had an untrue and covetous *Gebexi* that ſerved him, who therefore was fearfully puniſhed, 2 King. 5.

6. *Elisba* was called the Chariot and horſe-men of *Iſrael*, 2 King. 13.

7. He divided the waters of *Jordan* with

So Chriſt doth cure our ſpiritual Leproſie by the bathing of his blood, and tempers the waters of affliction to us, fed likewise many thouſands with few loaves, raised the dead & duly raiſeth dead ſouls by the quickning of his grace, and did far many and greater miracles and wonders.

So Chriſt had a falſe and covetous *Iudas*, who followed him, who therefore alſo fearfully periſhed, Mat. 26.

So Chriſt is the Chariot whereby we are carried unto heaven, and the ſure defence & ſafeguard of his choſen, againſt all their enemies, Zech. 14. 12.

So hath Chriſt made a ſafe way through death by his

his Cloak, 2 King.

2. 14.

8. They that mock-  
ed *Elisha*, were fear-  
fully devoured, 2

King. 2. 23.

9. Nothing so se-  
cret could be hid  
from *Elisha*, 2 King.  
6. 8. and 32.

10. A dead body  
beeing cast into the  
Sepulchre of *Elisha*,  
touching his bones  
is raised again, 2  
King. 13. 21.

His Crosse, Heb. 9. Psal.

23.

So shall all those that  
mock Christ Iesus or  
his Messengers, justly be  
destroyed, 2 Thes. 2. 10.

So no secret thought of  
the very heart, can be hid  
from Christ, Mat. 9. 4.

So are our dead soules  
quickned & raised here  
by the touch of Christ by  
faith, & so shall our dead  
bodies also be rais'd from  
the grave hereafter by the  
vertue of his Resurrectiō,  
who was laid in the grave  
likewise, Rom. 4. 25.

The Disparitie.

**E**lisha was of a severe Spirit, as appears  
in the example of the children who  
mocked him, and of his servant *Gebezi*, &c.  
but Christ was of most milde and meeke

N

Spirits

rit, as is evidently to be seen in his patient sufferings of all injuries without revenge; yea, he kissed the mouth of him that betrayed him, and cured the ear of *Malchus* who came out against him.

### 52. Daniel, compared.

1. **D**aniel; the judgement of God.

2. He was an excellent opener of secrets, *Dan. 2. 5.*

3. He was made one of the three Rulers of the whole Kingdome, *Dan. 5. 29.*

4. He was preferred by the King, to be above all the other Rulers in the whole Realm, *Dan.*

9. 3.

*So is Christ the judgement and wisdom of the Father, Ioh. 1.*

*So was Christ the unsearchable manifester of heavenly and hid mysteries, Ibi 1. and Ioh. 8.*

*So is Christ, with the Father, and Holy Ghost, one of the Rulers of all the Kingdome of Heaven & earth, with all things that therein are, Ioh. 3. 35.*

*So Christ is by the Father advanced above all powers above or below, what so ever, Psal. 110.*

5. He

5. He was envied, innocently accused, taken, condemned, and cast into the Lions den, *Dan. 6.*

6. The Lions had no power to devour him : wherefore he came safely from them again.

7. His enemies were cast in, next to his delivery, and were by the Lions speedily destroyed.

8. He destroyed Bel, and the Dragon, and overthrew Idolatry, *Dan. 13.*

So was Christ Jesus likewise envied causelessly, accused innocently, taken wrongfully, condemned unjustly, and put to death cruelly.

So neither had death power to destroy Christ, nor the grave power to detain him, but gloriously he rose again from both, *Psal. 36. Luke 24.*

So were the Jewes after Christs Ascension by the merciless Romans cruelly devoured, yea, death and the grave by Christs Resurrection were swallowed up in victory, *Hosea 13. Dan. 9.*

So hath Christ overcome sin and the Serpens, and by the preaching of his Truth, abrogated Heathenish idolatrous worship, *Gen. 3. 15.*

## 53. JONAH.

1. **J**onah, a Dove in name.

*So was Christ the same in nature, (to wit) meek and humble, Esa. 53.*

2. He was the Lords Prophet.

*So was Christ Iesus the same, Ioh. 8.*

3. For the safety of the rest in the Ship, he was cast into the Sea to drown.

*So for the safety of mankind, Christ was sent into the world to dye, Ephes. 1. 10.*

4. He was three daies, & three nights in the Whales belly, yet at last came forth, *Jonah 2. 10.*

*So was Christ three daies and three nights in the bowels of the earth, yet at last arose, Mat. 12. 40.*

## 54. Iehosuah, Zech. 3. 3. to 6.

1. **I**ehosuah, a Saviour, or the salvation of the Lord.

*So is Iesus the same both in name, and in Effect.*

2. He was the Lords High-Priest.

*So is Iesus the High-Priest of GOD unto his chosen Church, Heb. 7.*

3. He



3. He stood up as a Mediatour for his people.

4. Satan resisted him, but altogether in vain, for he was rebuked.

5. Iehosuah was cloathed at first with filthy garments, but thereafter they were taken away, and glorious garments were given unto him: signifying the taking away of his sins, and coverture of him by the righteousness of IESVS CHRIST.

6. A Diademe was

*So doth Christ for ever for his Church, Heb. 8.*

*So tempted he Christ; but in vain likewise: for he was overcome; & resisted him in his function by the Scribes and Pharises, but prevailed not. Mat. 4.*

*So was Christ Iesus himself at first cloathed with ignominie the base rags of our nature, and shape of a servant, wherein he did suffer, having also the filthy garment of our sins put upon him by imputation, but after this his humiliation, he was brought to exaltation and cloathed not onely with perfect righteousness, but with that glory that he had with the Father, before the beginning of the world, Psal. 110.*

*So was a Diademe of glory set upon the head of likewise*

likewise set upon  
the head of Iehoshua.

Iesus, to shew him thereby  
to be not onely the High-  
Priest, but Prince of his  
people, Zech. 14. 9.

### 55. Zerubbabel, Haggai 1. and 2.

1. **Z**erubbabel, a  
stranger in  
Babel, or alien from  
confusion.

So was Christ a stran-  
ger in this wicked world,  
his proper seat being the  
heavens, and an alien  
from sin, and eternall  
confusion, the wages there-  
of.

2. He is called the  
Elect one of God in  
a special manner,  
Hag. 2. 24.

So is Christ Iesus the  
same most truly and  
properly.

3. The Lord pro-  
miseth to make him  
a Signet: signifying thereby,  
that his  
dignity & glory should be most excellent.

Which onely & fully is  
accomplished in Christ.

4. He was a Prince  
of his people.

So is Christ the onely  
Prince of his chosen.

5. He was appoin-  
ted by God to build  
the material Temple.

So was Christ Iesus to  
build the spiritual Tem-  
ple.

6. That

6. That which he built, was as nothing in outward shew, in comparison of the first Temple: but yet it was more glorious inwardly, in respect of the Lords filling it with his presence, and giving of his peace therein, Hag. 2. 4, 8; and 10.

7. All nations, & the desire of all nations shall be moved to come to this Temple of the Lord, Hag. 2. 8.

*So the Church which Christ hath built, is as nothing in outward glorious shew, being base and contemptible in this world, but (like the kings daughter) she is all glorious within, by the spiritual presence of her Builder, her Head, & Husband Iesus, who with his presence gives her also his peace, which the world can neither give, receive, nor take away from her.*

*Fore-prophefying so, that accomplishment in the conversion of the gentiles, to the cleer Faith, and true Church of Iesus.*

F I N I S.